

FABULAE FACILES
A FIRST LATIN READER



A 2015

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D. Taylor

FABULAE FACILES



THE CARPENTER SHUTTING UP DANAE AND PERSEUS IN THE ARK
AT THE COMMAND OF ACRISIUS

RITCHIE'S FABULAE FACILES A FIRST LATIN READER

EDITED WITH NOTES AND A VOCABULARY

BY

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AUTHORIZED EDITION

BOSTON COLLEGE LIBRARY

CHESTNUT HILL, MASS.,

LONGMANS, GREEN AND CO.-
FOURTH AVENUE & 30TH STREET, NEW YORK
PRAIRIE AVENUE & 25TH STREET, CHICAGO

PA
2095
K5
1903

C O P Y R I G H T , 1 9 0 3 , B Y
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First Edition, July, 1903
Reprinted, June, 1904; June, 1905
August, 1906; August, 1907; February, 1909
May, 1910; April, 1911; May, 1912
June, 1913; July, 1914; July, 1916
April, 1917; July, 1917
January, 1918
June, 1918
June, 1919
Reprinted, January, 1920
July, 1920
February, 1921

138744 ✓

THE LITTLE THAT IS MINE IN THIS LITTLE BOOK

I GRATEFULLY DEDICATE

TO

PROFESSOR JOSEPH HETHERINGTON M'DANIELS

TEACHER AND FRIEND

PREFACE

SOME time ago a fellow-teacher brought the *Fabulae Faciles* to my notice, and I have since used two of them each year with my class of beginners in Latin with increasing appreciation. Indeed, I know nothing better to introduce the student into the reading of connected narrative, and to bridge the great gulf between the beginner's book of the prevailing type and the Latinity of Caesar or Nepos. They are adapted to this use not merely by reason of their simplicity and interest, but more particularly by the graduating of difficulties and the large use of Caesarian words and phrases to which Mr. Ritchie calls attention in his preface.

Doubtless many American teachers have become familiar with portions of the *Fabulae*, for they have been freely drawn upon in several Latin readers recently published in this country. I venture to hope that those who have made the acquaintance of the work in this way will welcome a complete edition.

In England the little book has had a large use. Its pedagogical excellencies are well summed up in a letter addressed to Mr. Ritchie by the Very Rev. E. C. Wickham, formerly Head-Master of Wellington College, the well-known editor of Horace:—

“It launches the student at once in ancient life. The old classical stories, simply told, seem to me much the best material for

early Latin reading. They are abundantly interesting; they are taken for granted in the real literature of the language; and they can be told without starting the beginner on a wrong track by a barbarous mixture of ancient and modern ideas.

"It combines, if I may say so, very skilfully, the interest of a continuous story, with the gradual and progressive introduction of constructions and idioms. These seem to me to be introduced at the right moment, and to be played upon long enough to make them thoroughly familiar."

In revising Mr. Ritchie's book for the use of American schools it has seemed best to make extensive changes. Long vowels have been marked throughout, and the orthography of Latin words has been brought into conformity with our practice. Many liberties have been taken with the text itself, especially in the latter part, in the way of making it approximate more closely to our rather strict notions of the standards of model prose. A few words and uses of words not found in the prose writers of the republic have been retained, but nothing, it is hoped, that will seriously mislead the young student. I shall welcome any criticism that may lead to further changes in the text in future editions.

The notes are entirely new, and are intended for students who have but just finished the beginner's book or have not yet finished it. Some notes may appear at first sight unnecessary or unnecessarily hard, but the reason for their insertion should be evident when the student begins the reading of classical Latin, the difficulties of which will be less likely to appal the beginner if some of them have been already conquered. I believe it a mistake to postpone all treatment of the uses of the subjunctive, for instance, or of the constructions of indirect discourse until

the study of Nepos or Caesar is begun. Besides, it is easier to neglect notes than to supply them, and the teacher who prefers to do the first reading without much attention to the more difficult constructions will only need to tell his students to disregard certain of my notes—or all of them.

There are no references to the grammars, but syntax has been given such treatment as seemed needed to supplement its treatment in the beginner's book. Teachers will therefore be able to postpone the use of a formal manual of grammar, if they so desire. Those who wish their classes to begin the reading of Latin at the earliest possible moment will find it feasible to use this book as soon as the inflections and the more elementary principles of syntax have been mastered.

In the vocabulary, the derivation or composition and the original meaning of words have been indicated wherever these seemed likely to prove helpful. Principal parts and genitives have been given in such a way as to prevent misunderstanding, and at the same time emphasize the composition of the verb or the suffix of the noun: for example, *abscīdō*, *-cīdere*, *-cīdī*, *-cīsus*; *aetās*, *-tātis*.

The lists of works of English literature and of art in which the myths are treated are only suggestive. Occasional readings from the one and exhibitions of representations of the other, either in the form of photographs or by the stereopticon, will not only stimulate interest in the Latin text but aid also in creating in the student a taste for literature and for art.

I planned at first to add some exercises for retranslation, but after careful consideration it has seemed not worth while. Most teachers will prefer not to base com-

position upon the Latin read at this stage, and those who wish to do so will find it an easy matter to prepare their own exercises, or can draw upon the copious exercises prepared by Mr. Ritchie and published separately under the title *Imitative Exercises in Easy Latin Prose*.

In the reading of proof I have had generous help from Dr. F. K. Ball of The Phillips Exeter Academy, Mr. J. C. Flood of St. Mark's School, and Mr. A. T. Dudley of Noble and Greenough's School, Boston. The proof-sheets have been used with the beginner's class in this Academy, and I have thus been able to profit by the criticism of my associate Mr. G. B. Rogers, and to test the work myself. The assistance of my wife has greatly lightened the labor of verifying the vocabulary.

JOHN C. KIRTLAND, Jr.

EXETER, N. H., 7 March, 1903.

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THE MYTHS IN ENGLISH LITERATURE

PERSEUS

Hawthorne, *A Wonder-Book: The Gorgon's Head*.
Kingsley, *The Heroes: Perseus*.
Cox, *Tales of Ancient Greece: Medusa, Danaê, Perseus, Andromeda, Akrisios*.
Francillon, *Gods and Heroes: The Adventures of Perseus*.
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William Morris, *The Earthly Paradise: The Doom of King Acrisius*.
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HERCULES

Hawthorne, *A Wonder-Book: The Three Golden Apples*.
Cox, *Tales of Ancient Greece: The Toils of Herakles*.
Francillon, *Gods and Heroes: The Hero of Heroes*.
William Morris, *The Earthly Paradise: The Golden Apples*.
Lewis Morris, *The Epic of Hades: Deianeira*.
Lang's translation of Theocritus, *Idyls xxiv, xxv*.

THE ARGONAUTS

Apollonius of Rhodes, *The Tale of the Argonauts*, translated by Way.

D. O. S. Lowell, *Jason's Quest*.
Hawthorne, *Tanglewood Tales: The Golden Fleece*.
Kingsley, *The Heroes: The Argonauts*.
Cox, *Tales of Ancient Greece: Phrixos and Hellê, Medeia*.
Church, *Heroes and Kings: The Story of the Ship Argo*.
Francillon, *Gods and Heroes: The Golden Fleece*.
William Morris, *The Life and Death of Jason*.
Bayard Taylor, *Hylas*.
John Dyer, *The Fleece*.
Lang's translation of Theocritus, several of the *Idyls*.

ULYSSES

Homer, *The Odyssey*, translated by Bryant (verse), William Morris (verse), Palmer (prose), Butcher and Lang (prose).
Lamb, *The Adventures of Ulysses*.
Hawthorne, *Tanglewood Tales: Circe's Palace*.
Cox, *Tales of Ancient Greece: The Lotos-Eaters, Odysseus and Polyphemos, Odysseus and Kirkê*.
Church, *Stories from Homer: The Cyclops, The Island of Aeolus, Circé*.
Tennyson, *The Lotos-Eaters*.
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THE MYTHS IN ART

Burne-Jones, *Perseus and the Graeae*.

Caravaggio, *Head of Medusa*.

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Canova, *Perseus*.

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Giovanni da Bologna, *Hercules and the Centaur*.

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Canova, *Hercules and Lichas*.

Sichel, *Medea*.

Genelli, *Jason and Medea capturing the Golden Fleece*.

Burne-Jones, *Circe*.

L. Chalon, *Circe and the Companions of Ulysses*.

Rivière, *Circe and the Companions of Ulysses*.

Photographs and lantern-slides of all the works mentioned above may be obtained of the Soule Art Company, Boston. The list might have been made much longer, but it seemed likely to prove most helpful if limited to works of which reproductions are so easily obtainable. For the treatment of the myths in ancient art, the teacher is referred to the numerous pertinent illustrations in Baumeister's *Denkmäler*

des klassischen Altertums, or the same editor's *Bilder aus dem griechischen und römischen Altertum für Schüler*, the latter of which contains the cuts of the larger work, and is so cheap and so useful that it ought to lie on the desk of every teacher of Greek or Latin.

INTRODUCTORY NOTE

THE *Fabulae Faciles*, or 'Easy Stories,' are four Greek myths retold in Latin, not by a Roman writer, however, but by an Englishman, who believed that they would afford interesting and pleasant reading for young folks who were just beginning the study of the Latin language. By myth is meant an imaginative tale that has been handed down by tradition from remote antiquity concerning supernatural beings and events. Such tales are common among all primitive peoples, and are by them accepted as true. They owe their origin to no single author, but grow up as the untutored imagination strives to explain to itself the operations of nature and the mysteries of life, or amuses itself with stories of the brave exploits of heroic ancestors.

The most beautiful and delightful of all myths are those that have come down to us in the remains of the literature and the art of ancient Greece and Rome; they are also the most important to us, for many of the great masterpieces of English literature and of modern art have been inspired by them and cannot be understood and appreciated by one ignorant of classical mythology.

Of this mythology the *Fabulae Faciles* give but a small part. If you wish to know more of the subject, you should read Gayley's *The Classic Myths in English Literature*, Guerber's *Myths of Greece and Rome*, or the books by Kingsley, Cox, Church, and Francillon mentioned in the lists on pages xiii and xiv.

PERSEUS

Acrisius, an ancient king of Argos, had been warned by an oracle that he should perish by the hand of his grandson. On discovering, therefore, that his daughter Danæ had given birth to a son, Acrisius endeavored to escape his fate by setting both mother and child adrift on the sea. They were saved, however, by the help of Jupiter; and Perseus, the child, grew up at the court of Polydectes, king of Seriphos, an island in the Aegean Sea. On reaching manhood, Perseus was sent by Polydectes to fetch the head of Medusa, one of the Gorgons. This dangerous task he accomplished with the help of Apollo and Minerva, and on his way home he rescued Andromeda, daughter of Cepheus, from a sea-monster. Perseus then married Andromeda, and lived some time in the country of Cepheus. At length he returned to Seriphos, and turned Polydectes to stone by showing him the Gorgon's head; he then went to the court of Acrisius, who fled in terror at the news of his grandson's return. The oracle was duly fulfilled, for Acrisius was accidentally killed by a quoit thrown by Perseus.

1. *THE ARK*

Haec nārrantur ā poētīs dē Perseō. Perseus filius erat Iovis, māximī deōrum; avus ēius Acrisius appellābātur. Acrisius volēbat Perseum nepōtem suum necāre; nam propter ōrāculum puerum timēbat. Comprehendit igitur Perseum adhūc īfantem, et cum mātre in arcā līgneā 5 inclūsit. Tum arcām ipsām in mare coniēcit. Danaē, Persei māter, māgnopere territa est; tempestās enim māgna mare turbābat. Perseus autem in sinū mātris dormiēbat.

2. *JUPITER SAVES HIS SON*

Iuppiter tamen haec omnia vīdit, et filium suum ser- 10 vāre cōnstituit. Tranquillum igitur fēcit mare, et arcām ad īsulam Seriphum perdūxit. Hūius īsulae Poly- dectēs tum rēx erat. Postquam arca ad lītus appulsa est, Danaē in harēnā quiētem capiēbat. Post breve tempus ā piscātōre quōdam reperta est, et ad domum 15 rēgis Polydectis adducta est. Ille mātrem et puerum benīgnē excēpit, et iīs sēdem tūtam in fīnibus suīs dedit. Danaē hōc dōnum libenter accēpit, et prō tantō benefiō rēgī grātiās ēgit.

3. *PERSEUS IS SENT ON HIS TRAVELS*

Perseus igitur multōs annōs ibi habitābat, et cum 20 mātre suā vītam beātam agēbat. At Polydectēs Danaēn māgnopere amābat, atque eam in mātrīmōnium dūcere volēbat. Hōc tamen cōsiliū Perseō minimē grātum erat. Polydectēs igitur Perseum dīmittere cōnstituit. Tum iuvenem ad sē vocāvit et haec dīxit: “Turpe est 25 hanc īgnāvam vītam agere; iam dūdūm tū adulēscēns

es. Quō ūsque hīc manēbis? Tempus est arma capere et virtūtem praestāre. Hinc abī, et caput Medūsae mihi refer."

4. *PERSEUS GETS HIS OUTFIT*

Perseus ubi haec audīvit, ex īsulā discessit, et postquam ad continentem vēnit, Medūsam quaesīvit. Diū frūstrā quaerēbat; namque nātūram locī īgnōrābat. Tandem Apollō et Minerva viam dēmōnstrāvērunt. Prīnum ad Graeās, sorōrēs Medūsae, pervēnit. Ab hīs tālāria et galeam magicam accēpit. Apollō autem et Minerva falcem et speculum dedērunt. Tum postquam tālāria pedibus induit, in āera ascendit. Diū per āera volābat; tandem tamen ad eum locum vēnit ubi Medūsa cum cēterīs Gorgonibus habitābat. Gorgonēs autem mōnstra erant speciē horribilī; capita enim eārum anguibus omnīnō contēcta erant. Manūs etiam ex aere factae erant.

5. *THE GORGON'S HEAD*

Rēs difficillima erat caput Gorgonis abscīdere; ēius enim cōspectū hominēs in saxum vertēbantur. Propter hanc causam Minerva speculum Perseō dederat. Ille igitur tergum vertit, et in speculum īspiciēbat; hōc modō ad locum vēnit ubi Medūsa dormiēbat. Tum falce suā caput ēius ūnō īctū abscīdit. Cēterae Gorgonēs statim ē somnō excitātae sunt, et ubi rem vīdērunt, īrā commōtae sunt. Arma rapuērunt, et Perseum occīdere volēbant. Ille autem dum fugit, galeam magicam induit; et ubi hōc fēcit, statim ē cōspectū eārum ēvāsit.

6. *THE SEA-SERPENT*

Post haec Perseus in fīnīs Aethiopum vēnit. Ibi Cēpheus quīdam illō tempore rēgnābat. Hīc Neptūnum, maris deum, oīlim offenderat; Neptūnus autem mōnstrum saevissimum mīserat. Hōc cottīdiē ē marī veniēbat et hominēs dēvorābat. Ob hanc causam pavor ani- 5 mōs omnium occupāverat. Cēpheus igitur ōrāculum deī Hammōnis cōnsuluit, atque ā deō iūssus est fīliam mōnstrō trādere. Ēius autem fīlia, nōmine Andromeda, virgō fōrmōsissima erat. Cēpheus ubi haec audīvit, māgnūm dolōrem percēpit. Volēbat tamen cīvīs suōs ē 10 tantō perīculō extrahere, atque ob eam causam imperāta Hammōnis facere cōstituit.

7. *A HUMAN SACRIFICE*

Tum rēx diem certam dīxit et omnia parāvit. Ubi ea diēs vēnit, Andromeda ad lītus dēducta est, et in cōspectū omnium ad rūpem adligāta est. Omnēs fātum 15 ēius dēplōrābant, nec lacrimās tenēbant. At subitō, dum mōnstrum exspectant, Perseus accurrit; et ubi lacrimās vīdit, causam dolōris quaerit. Illī rem tōtam expōnunt et puellam dēmōnstrant. Dum haec geruntur, fremitus terribilis audītur; simul mōnstrum horribilī 20 speciē procul cōnspicitur. Ēius cōspectus timōrem māximum omnibus iniēcit. Mōnstrum māgnā celeritāte ad lītus contendit, iamque ad locum appropinquābat ubi puella stābat.

8. *THE RESCUE*

At Perseus ubi haec vīdit, gladium suum ēdūxit, et 25 postquam tālāria induit, in āera sublātus est. Tum

dēsuper in mōnstrum impetum subitō fēcit, et gladiō suō collum ēius graviter vulnerāvit. Mōnstrum ubi sēnsit vulnus, fremitum horribilem ēdedit, et sine morā tōtum corpus in aquam mersit. Perseus dum circum lītus 5 volat, redditum ēius exspectābat. Mare autem intereā undique sanguine īficitur. Post breve tempus bēlua rūrsus caput sustulit; mox tamen ā Perseō īctū graviōre vulnerāta est. Tum iterum sē in undās mersit, neque posteā vīsa est.

9. *THE REWARD OF VALOR*

10 Perseus postquam ad lītus dēscendit, prīmum tālāria exuit; tum ad rūpem vēnit ubi Andromeda vincta erat. Ea autēm omnem spem salūtis dēposuerat, et ubi Perseus adiit, terrōre paene exanimāta erat. Ille vincula statim solvit, et puellam patrī reddidit. Cēpheus ob 15 hanc rem māximō gaudiō adfectus est. Meritam grātiām prō tantō beneficiō Perseō rettulit; praetereā Andromedam ipsam eī in mātrimōnium dedit. Ille libenter hōc dōnum accēpit et puellam dūxit. Paucōs annōs cum uxōre suā in eā regiōne habitābat, et in māgnō 20 honōre erat apud omnīs Aethiopēs. Māgnopere tamen mātrem suam rūrsus vidēre cupiēbat. Tandem igitur cum uxōre suā ē rēgnō Cēpheī discessit.

10. *POLYDECTES IS TURNED TO STONE*

Postquam Perseus ad īsulam nāvem appulit, sē ad locum contulit ubi māter ūlim habitāverat, sed 25 domum invēnit vacuam et omnīnō dēsertam. Trīs diēs per tōtam īsulam mātrem quaerēbat; tandem quartō diē ad templum Diānae pervēnit. Hūc Danaē

refūgerat, quod Polydectem timēbat. Perseus ubi haec cōgnōvit, īrā māgnā commōtus est; ad rēgiam Polydectis sine morā contendit, et ubi eō vēnit, statim in ātrium īrūpit. Polydectēs māgnō timōre adfectus est et fugere volēbat. Dum tamen ille fugit, Perseus caput Medūsae 5 mōnstrāvit; ille autem simul atque hōc vīdit, in saxum versus est.

11. *THE ORACLE FULFILLED*

Post haec Perseus cum uxōre suā ad urbem Acrisī rediit. Ille autem ubi Perseum vīdit, māgnō terrōre adfectus est; nam propter īrāculum istud nepōtem suum adhūc timēbat. In Thessaliam igitur ad urbem Lārisam statim refūgit, frūstrā tamen; neque enim fātum suum vītāvit. Post paucōs annōs rēx Lārisae lūdōs māgnōs fēcit; nūntiōs in omnīs partīs dīmiserat et diem ēdīixerat. Multī ex omnibus urbibus Graeciae ad 15 lūdōs convēnērunt. Ipse Perseus inter aliōs certāmen discōrum iniit. At dum discum conicit, avum suum cāsū occīdit; Acrisius enim inter spectātōrēs ēius certāminis forte stābat.

HERCULES

Hercules, a Greek hero celebrated for his great strength, was pursued throughout his life by the hatred of Juno. While yet an infant, he strangled some serpents sent by the goddess to destroy him. During his boyhood and youth he performed various marvelous feats of strength, and on reaching manhood succeeded in delivering the Thebans from the oppression of the Minyae. In a fit of madness sent upon him by Juno, he slew his own children; and on consulting the Delphic oracle as to how he should cleanse himself from this crime, he was ordered to submit himself for twelve years to Eurystheus, king of Tiryns, and to perform whatever tasks were appointed him. Hercules obeyed the oracle, and during the twelve years of his servitude accomplished twelve extraordinary feats known as the Labors of Hercules. His death was caused unintentionally by his wife Dejanira. Hercules had shot with his poisoned arrows a centaur named Nessus, who had insulted Dejanira. Nessus, before he died, gave some of his blood to Dejanira, and told her it would act as a charm to secure her husband's love. Some time after, Dejanira wishing to try the charm soaked one of her husband's garments in the blood, not knowing that it was poisoned. Hercules put on the robe, and after suffering terrible torments died, or was carried off by his father Jupiter.

12. *THE HATRED OF JUNO*

Herculēs, Alcmēnae filius, oīlim in Graeciā habitābat. Hīc omnium hominum validissimus fuisse dīcitur. At Iūnō, rēgīna deōrum, Alcmēnam ūderat et Herculem adhūc īfantem necāre voluit. Mīsit igitur duās serpentīs saevissimās; hae mediā nocte in cubiculum Alcmēnae vēnērunt, ubi Herculēs cum frātre suō dormiēbat. Nec tamen in cūnīs, sed in scūtō māgnō cubābant. Serpentēs iam appropinquāverant et scūtum movēbant; itaque puerī ē somnō excitātī sunt.

13. *HERCULES AND THE SERPENTS*

Īphiclēs, frāter Herculis, māgnā vōce exclāmāvit; sed 10 Herculēs ipse, fortissimus puer, haudquāquam territus est. Parvīs manibus serpentīs statim prehendit, et colla eārum māgnā vī compressit. Tālī modō serpentēs ā puerō imperfectae sunt. Alcmēna autem, māter puerōrum, clāmōrem audīverat, et marītum suum ē somnō 15 excitāverat. Ille lūmen accendit et gladium suum rapuit; tum ad puerōs properābat, sed ubi ad locum vēnit, rem mīram vīdit, Herculēs enim rīdēbat et serpentīs mortuās mōnstrābat.

14. *THE MUSIC-LESSON*

Herculēs ā puerō corpus suum dīligenter exercēbat; 20 māgnam partem diēi in palaestrā cōnsūmēbat; didicit etiam arcum intendere et tēlā conicere. Hīs exercitātiōnibus vīrēs ēius cōnfīrmātae sunt. In mūsicā etiam ā Linō centaurō ērudiēbātur (centaurī autem equī erant sed caput hominis habēbant); huic tamen artī minus 25 diligenter studēbat. Hīc Linus Herculem oīlim obiūrgā-

bat, quod nōn studiōsus erat; tum puer īrātus citharam subitō rapuit, et omnibus vīribus caput magistrī īfēlīcis percussit: Ille īctū prōstrātus est, et paulō post ē vītā excessit, neque quisquam posteā id officium suscipere 5 voluit.

15. *HERCULES ESCAPES SACRIFICE*

Dē Hercule haec etiam inter alia nārrantur. Ōlim dum iter facit, in fīnīs Aegyptiōrum vēnit. Ibi rēx quīdam, nōmine Būsīris, illō tempore rēgnābat; hīc autem vir crūdēlissimus hominēs immolāre cōnsuēverat. 10 Herculem igitur corripuit et in vincula coniēcit. Tum nūntiōs dīmīsit et diem sacrificiō ēdīxit. Mox ea diēs appetēbat, et omnia rīte parāta sunt. Manūs Herculis catēnīs ferreīs vinctae sunt, et mola salsa in caput ēius īspersa est. Mōs enim erat apud antīquōs salem et fār 15 capitibus victimārum impōnere. Iam victima ad āram stābat; iam sacerdōs cultrum sūmpserat. Subitō tamen Herculēs māgnō cōnātū vincula perrūpit; tum īctū sacerdōtem prōstrāvit; alterō rēgem ipsum occīdit.

16. *A CRUEL DEED*

Herculēs iam adulēscēns Thēbīs habitābat. Rēx Thē-20 bārum, vir īgnāvus, Creōn appellābātur. Minyae, gēns bellicōsissima, Thēbānīs fīnitimī erant. Lēgātī autem ā Minyīs ad Thēbānōs quotannīs mittēbāntur; hī Thēbās veniēbānt et centum bovēs postulābānt. Thēbānī enim ūlīm ā Minyīs superātī erant; tribūta igitur rēgī Miny-25 ārum quotannīs pendēbānt. At Herculēs cīvīs suōs hōc stīpendiō līberāre cōnstituit; lēgātōs igitur comprehendit, atque aurīs eōrum abscīdit. Lēgātī autem apud omnīs gentīs sānctī habentur.

17. *THE DEFEAT OF THE MINYAE*

Erginus, rēx Minyārum, ob haec vehementer irātus statim cum omnibus cōpiis in fīnīs Thēbānōrum contendit. Creōn adventum ēius per explōrātōrēs cōgnōvit. Ipse tamen pūgnāre nōluit, nam māgnō timōre adfectus erat; Thēbānī igitur Herculem imperātōrem creāvērunt. 5 Ille nūntiōs in omnīs partīs dīmīsit, et cōpiās coēgit; tum proximō diē cum māgnō exercitū profectus est. Locum idōneum dēlēgit et aciem īstrūxit. Tum Thēbānī ē superiōre locō impetum in hostīs fēcērunt. Illī autem impetum sustinēre nōn potuērunt; itaque aciēs hostium 10 pulsa est atque in fugam conversa.

18. *MADNESS AND MURDER*

Post hōc proelium Herculēs cōpiās suās ad urbem redūxit. Omnēs Thēbānī propter victōriam māximē gaudēbant; Creōn autem māgnīs honōribus Herculem decorāvit, atque fīliam suam eī in mātrīmōnium dedit. Herculēs 15 cum uxōre suā beātam vītam agēbat; sed post paucōs annōs subitō in furōrem incidit, atque līberōs suōs ipse suā manū occīdit. Post breve tempus ad sānitātem reductus est, et propter hōc facinus māgnō dolōre adfectus est; mox ex urbe effūgit et in silvās sē recēpit. 20 Nōlēbant enim cīvēs sermōnem cum eō habēre.

19. *HERCULES CONSULTS THE ORACLE*

Herculēs tantum scelus expiāre māgnopere cupiēbat. Cōnstituit igitur ad ōrāculum Delphicum ire; hōc enim ōrāculum erat omnium celeberrimum. Ibi templum erat Apollinis plūrimīs dōnīs ōrnātum. Hōc in templō sedēbat 25 fēmina quaedam, nōmine Pȳthia, et cōnsilium dabat iīs

qui ad oraculum veniebant. Haec autem fēmina ab ipsō Apolline docēbātur, et voluntātem deī hominibus ēnūntiābat. Herculēs igitur, qui Apollinem praecipue colēbat, hūc vēnit. Tum rem tōtam exposuit, neque scelus 5 cēlāvit.

20. *THE ORACLE'S REPLY*

Ubi Herculēs fīnem fēcit, Pythia pīmō tacēbat; tandem tamen iussit eum ad urbem Tīrynthā īre, et Eurystheī rēgis omnia imperāta facere. Herculēs ubi haec audīvit, ad urbem illam contendit, et Eurystheō rēgī sē 10 in servitūtem trādīdit. Duodecim annōs crūdēlissimō Eurystheō serviēbat, et duodecim labōrēs, quōs ille imperāverat, cōnfēcit; hōc enim ūnō modō tantum scelus expiārī potuit. Dē hīs labōribus plūrima ā poētīs scrip̄ta sunt. Multa tamen quae poētae nārrant vix crēdibilia 15 sunt.

21. *FIRST LABOR: THE NEMEAN LION*

Prīmū ab Eurystheō iūssus est Herculēs leōnem occīdere qui illō tempore vallem Nemeaeam reddēbat īfēstam. In silvās igitur in quibus leō habitābat statim sē contulit. Mox feram vīdit, et arcum, quem sēcum: 20 attulerat, intendit; ēius tamen pellem, quae dēnsissima erat, trāicere nōn potuit. Tum clāvā māgnā quam semper gerēbat leōnem percussit, frūstrā tamen; neque enim hōc modō eum occīdere potuit. Tum dēmum collum mōnstrī bracchiīs suis complexus est et faucīs ēius omnibus 25 vīribus compressit. Hōc modō leō brevī tempore exanimātus est; nūlla enim respīrandī facultās eī dabātur. Tum Herculēs cadāver ad oppidum in umerīs rettulit; et pellem, quam dētrāxerat, posteā prō veste gerēbat.

Omnēs autem quī eam regiōnem incolēbant, ubi fāmam dē morte leōnis accēpērunt, vehementer gaudēbant et Herculem māgnō honōre habēbant.

22. *SECOND LABOR: THE LERNEAN HYDRA*

Paulō post iūssus est ab Eurystheō Hydram necāre. Hōc autem mōnstrum erat cui novem erant capita. 5 Herculēs igitur cum amīcō Iolāō profectus est ad palūdem Lernaeam, in quā Hydra habitābat. Mox mōnstrum invēnit, et quamquam rēs erat māgnī perīculī, collum ēius sinistrā prehendit. Tum dextrā capita novem abscīdere coepit; quotiēns tamen hōc fēcerat, nova capita 10 exoriēbantur. Diū frūstrā labōrābat; tandem hōc cōnātū dēstitit. Deinde arborēs succīdere et īgnem accendere cōnstituit. Hōc celeriter fēcit, et postquam līgna īgnem comprehendērunt, face ārdente colla adūssit, unde capita exoriēbantur. Nec tamen sine māgnō labōre haec fēcit; 15 vēnit enim auxiliō Hydræ cancer ingēns, quī, dum Herculēs capita abscīdit, crūra ēius mordēbat. Postquam mōnstrum tālī modō interfēcit, sagittās suās sanguine ēius imbuit, itaque mortiferās reddidit.

23. *THIRD LABOR: THE CERYNEAN STAG*

Postquam Eurystheō caedēs Hydræ nūntiāta est, 20 māgnus timor animum ēius occupāvit. Iussit igitur Herculem cervum quendam ad sē referre; nōluit enim virum tantae audāciae in urbe retinēre. Hīc autem cervus, cūius cornua aurea fuisse trāduntur, incrēdibili fuit celeritāte. Herculēs igitur prīmō vestīgiīs eum in 25 silvā persequēbātur; deinde ubi cervum ipsum vīdit, omnibus vīribus currere coepit. Ūsque ad vesperum

currēbat, neque nocturnum tempus sibi ad quiētem relinquēbat, frūstrā tamen; nūllō enim modō cervum cōsequī poterat. Tandem postquam tōtum annum cucur-rerat (ita trāditur), cervum cursū exanimātum cēpit, et 5 vīvum ad Eurystheum rettulit.

24. FOURTH LABOR: THE ERYMANTHIAN BOAR

Tum vērō iūssus est Herculēs aprum quendam capere quī illō tempore agrōs Erymanthiōs vāstābat et incolās hūius regiōnis māgnopere terrēbat. Herculēs rem sus-cēpit et in Arcadiam profectus est. Postquam in silvam 10 paulum prōgressus est, aprō occurrit. Ille autem simul atque Herculem vīdit, statim refūgit; et timōre perter-ritus in altam fossam sē prōiēcit. Herculēs igitur laqueum quem attulerat iniēcit, et summā cum difficultāte aprum ē fossā extrāxit. Ille etsī fortiter repūgnābat, nūllō modō 15 sē liberāre potuit; et ab Hercule ad Eurystheum vīvus relātus est.

25. HERCULES AT THE CENTAUR'S CAVE

Dē quartō labōre, quem suprā nārrāvimus, haec etiam trāduntur. Herculēs dum iter in Arcadiam facit, ad eam regiōnem vēnit quam centaurī incolēbant. Cum nox iam 20 appeteret, ad spēluncam dēvertit in quā centaurus quī-dam, nōmine Pholus, habitābat.

Ille Herculem benīgnē excēpit et cēnam parāvit. At Herculēs postquam cēnāvit, vīnum ā Pholō postulāvit. Erat autem in spēluncā māgna amphora vīnō optimō re-25 plēta, quam centaurī ibi dēposuerant. Pholus igitur hōc vīnum dare nōlēbat, quod reliquōs centaurōs timēbat; nūllum tamen vīnum praeter hōc in spēluncā habēbat. “Hōc vīnum,” inquit, “mihi commissum est. Sī igitur

hōc dabō, centaurī mē interficient.” Herculēs tamen eum inrīsit, et ipse pōculum vīnī dē amphorā hausit.

26. *THE FIGHT WITH THE CENTAURS*

Simul atque amphora aperta est, odor iūcundissimus undique diffūsus est; vīnum enim suāvissimum erat. Centaurī nōtum odōrem sēnsērunt et omnēs ad locum 5 convēnērunt.

Ubi ad spēluncam pervēnērunt, māgnopere īrātī erant quod Herculem bibentem vīdērunt. Tum arma rapuērunt et Pholū interficere volēbant. Herculēs tamen in aditū spēluncae cōnstitit et impetum eōrum fortissimē 10 sustinēbat. Facēs ārdentīs in eōs coniēcit; multōs etiam sagittīs suīs vulnerāvit. Hae autem sagittae eādem erant quae sanguine Hydræ ūlim imbūtae erant. Omnēs igitur quōs ille sagittīs vulnerāverat venēnō statim absūmptī sunt; reliquī autem ubi hōc vīdērunt, 15 terga vertērunt et fugā salūtem petiērunt.

27. *THE FATE OF PHOLUS*

Postquam reliquī fūgērunt, Pholus ex spēluncā ēgressus est, et corpora spectābat eōrum quī sagittīs interfectī erant. Māgnopere autem mīrātus est quod tam levī vulnere exanimātī erant, et causam ēius reī quaerēbat. 20 Adiit igitur locum ubi cadāver cūiusdam centaurī iacēbat, et sagittam ē vulnere trāxit. Haec tamen sīve cāsū sīve cōsiliō deōrum ē manibus ēius lapsa est, et pedem leviter vulnerāvit. Ille extemplō dolōrem gravem per omnia membra sēnsit, et post breve tempus vī venēnī 25 exanimātus est. Mox Herculēs, quī reliquōs centaurōs secūtus erat, ad spēluncam rediit, et māgnō cum dolōre

Pholū mortuum vīdit. Multīs cum lacrimīs corpus amīcī ad sepultūram dedit; tum, postquam alterum pōculum vīnī exhausit, somnō sē dedit.

28. *FIFTH LABOR: THE AUGEAN STABLES*

Deinde Eurystheus Herculī hunc labōrem graviōrem 5 imposuit. Augēās quīdam, quī illō tempore rēgnūm in Ēlide obtinēbat, tria mīlia boum habēbat. Hī in stabulō ingentis māgnitūdinis inclūdēbantur. Stabulum autem inlūviē ac squālōre erat obsitum, neque enim ad hōc tempus umquam pūrgātum erat. Hōc Herculēs intrā 10 spatiū ūnīus diēi pūrgāre iūssus est. Ille, etsī rēs erat multae operaे, negōtium suscēpit. Prīmū māgnō labōre fossam duodēvīgintī pedum dūxit, per quam flūminis aquam dē montibus ad mūrum stabulī perdūxit. Tum postquam mūrum perrūpit, aquam in stabulum immīsit; 15 et tālī modō contrā opīniōnē omnium opus cōnfēcit.

29. *SIXTH LABOR: THE STYMPHALIAN BIRDS*

Post paucōs diēs Herculēs ad oppidum Stymphālū iter fēcit; imperāverat enim eī Eurystheus ut avīs Stymphālidēs necāret. Hae avēs rōstra aēnea habēbant et carne hominū vēscēbantur. Ille postquam ad locum 20 pervēnit, lacū vīdit; in hōc autem lacū, quī nōn procul erat ab oppidō, avēs habitābant. Nūlla tamen dabātur appropinquāndī facultās; lacus enim nōn ex aquā sed ē līmō cōnstitit. Herculēs igitur neque pedibus neque līntre prōgredī potuit.

25 Ille cum māgnam partem diēi frūstrā cōnsūmpsisset, hōc cōnātū dēstitit et ad Volcānum sē contulit, ut auxiliū ab eō peteret. Volcānus (quī ab fabrīs māximē

colēbātur) crepundia quae ipse ex aere fabricātus erat Herculī dedit. Hīs Herculēs tam ācrem crepitum fēcit ut avēs perterritae āvolārent. Ille autem, dum āvolant, māgnum numerum eārum sagittīs trānsfīxit.

30. *SEVENTH LABOR: THE CRETAN BULL*

Tum Eurystheus Herculī imperāvit ut taurum quen- 5
dam ferōcissimum ex īsulā Crētā vīvum referret. Ille igitur nāvem cōnscendit, et cum ventus idōneus esset, statim solvit. Cum tamen īsulae iam appropinquāret, tanta tempestās subitō coorta est ut nāvis cursum tenēre 10 nōn posset. Tantus autem timor animōs nautārum occupāvit ut paene omnem spem salūtis dēpōnerent. Herculēs tamen, etsī nāvigandī imperītus erat, haud- quāquam territus est.

Post breve tempus summa tranquillitās cōnsecūta est, et nautae, quī sē ex timōre iam recēperant, nāvem in- 15
columem ad terram appulērunt. Herculēs ē nāvī ēgres-
sus est, et cum ad rēgem Crētae vēnisset, causam veni-
endī docuit. Deinde, postquam omnia parāta sunt, ad eam regiōnem contendit quam taurus vāstābat. Mox 20
taurum vīdit, et quamquam rēs erat māgnī perīculī, cornua ēius prehendit. Tum, cum ingentī labōre mōn-
strum ad nāvem trāxisset, cum praedā in Graeciam rediit.

31. *EIGHTH LABOR: THE MAN-EATING HORSES OF DIOMEDE*

Postquam ex īsulā Crētā rediit, Herculēs ab Eury-
stheō in Thrāciam missus est, ut equōs Diomēdis redū- 25
ceret. Hī equī carne hominum vēscēbantur; Diomēdēs autem, vir crūdēlissimus, illīs obiciēbat peregrīnōs omnīs

quī in eam regiōnem vēnerant. Herculēs igitur māgnā celeritāte in Thrāciam contendit et ab Diomēde postulāvit ut equī sibi trāderentur. Cum tamen ille hōc facere nōllet, Herculēs īrā commōtus rēgem interfēcit et cadāver 5 ēius equīs obicī iussit.

Ita mīra rērum commūtātiō facta est; is enim quī anteā multōs cum cruciātū necāverat ipse eōdem suppliciō necātus est. Cum haec nūntiāta essent, omnēs quī eam regiōnem incolēbant māximā laetitiā adfecti sunt et 10 Herculī meritam grātiam referēbant. Nōn modo māxi-mīs honōribus et praemiīs eum decorāvērunt sed ōrābant etiam ut rēgnum ipse susciperet. Ille tamen hōc facere nōlēbat, et cum ad mare rediisset, nāvem occupāvit. Ubi omnia ad nāvigandum parāta sunt, equōs in nāvī con-15 locāvit; deinde, cum idōneam tempestātem nactus es̄set, sine morā ē portū solvit, et paulō post equōs in lītus Argolicum exposuit.

32. NINTH LABOR : THE GIRDLE OF HIPPOLYTE

Gēns Amāzonum dīcitur omnīnō ex mulieribus cōstitisse. Hae summam scientiam reī mīlitāris habēbant, 20 et tantam virtūtem adhibēbant ut cum virīs proelium committere audērent. Hippolytē, Amāzonum rēgīna, balteum habuit celeberrimum quem Mārs eī dederat. Admēta autem, Eurystheī fīlia, fāmam dē hōc balteō accēperat et eum possidēre vehementer cupiēbat. 25 Eurystheus igitur Herculī mandāvit ut cōpiās cōgeret et bellum Amāzonibus īferret. Ille nūntiōs in omnīs partīs dīmīsit, et cum māgna multitūdō convēnisset, eōs dēlēgit quī māximum ūsum in rē mīlitārī habēbant.

33. *THE GIRDLE IS REFUSED*

Hīs virīs Herculēs persuāsit, postquam causam itineris exposuit, ut sēcum iter facerent. Tum cum iīs quibus persuāserat nāvem cōscendit, et cum ventus idōneus esset, post paucōs diēs ad ōstium flūminis Thermōdontis appulit. Postquam in fīnīs Amāzonum vēnit, nūntium ad Hippolytam mīsit, quī causam veniendī docēret et balteum pōsceret. Ipsa Hippolytē balteum trādere volēbat, quod dē Herculis virtūte fāmam accēperat; reliquae tamen Amāzonēs eī persuāsērunt ut negāret. At Herculēs, cum haec nūntiāta essent, bellī fortūnam temptāre 10 cōstituit.

Proximō igitur diē cum cōpiās ēdūxisset, locum idōneum dēlēgit et hostīs ad pūgnam ēvocāvit. Amāzonēs quoque cōpiās suās ex castrīs ēdūxērunt et nōn māgnō intervāllō ab Hercule aciem īstrūxērunt. 15

34. *THE BATTLE*

Palūs erat nōn māgna inter duo exercitūs; neutrī tamen initium trānseundi facere volēbant. Tandem Herculēs sīgnum dedit, et ubi palūdem trānsiit, proelium commīsit.

Amāzonēs impetum virōrum fortissimē sustinuērunt, 20 et contrā opīnōnem omnium tantam virtūtem praestitērunt ut multōs eōrum occīderint, multōs etiam in fugam coniēcerint. Virī enim novō genere pūgnae perturbābantur nec māgnam virtūtem praestābant. Herculēs autem cum haec vidēret, dē suīs fortūnīs dēspērāre coepit. 25 Militēs igitur vehementer cohortātus est ut prīstinae virtūtis mēmoriām retinērent neu tantum dēdecus admitterent, hostiumque impetum fortiter sustinērent;

quibus verbīs animōs omnium ita ērēxit ut multī etiam quī vulneribus cōfectī essent proelium sine morā redintegrandarent.

35. *THE DEFEAT OF THE AMAZONS*

Diū et ācriter pūgnātum est; tandem tamen ad sōlis 5 occāsum tanta commūtatiō rērum facta est ut mulierēs terga verterent et fugā salūtem peterent. Multae autem vulneribus dēfessae dum fugiunt captae sunt, in quō numerō ipsa erat Hippolytē. Herculēs summam clēmentiam praestitit, et postquam balteum accēpit, libertātem 10 omnibus captīvīs dedit. Tum vērō sociōs ad mare redūxit, et quod nōn multum aestātis supererat, in Graeciā proficīscī mātūrāvit. Nāvem igitur cōscendit, et tempestātem idēneam nactus statim solvit; antequam tamen in Graeciam pervēnit, ad urbem Trōiam nāvem 15 appellere cōstituit, frūmentum enim quod sēcum habēbat iam dēficere cooperat.

36. *LAOMEDON AND THE SEA-MONSTER*

Lāomedōn quīdam illō tempore rēgnūm Trōiae obtinēbat. Ad hunc Neptūnus et Apollō annō superiōre vēnerant, et cum Trōia nōndum moenia habēret, ad hōc 20 opus auxiliū obtulerant. Postquam tamen hōrum auxiliō moenia cōfecta sunt, nōlēbat Lāomedōn prae- mium quod prōposuerat persolvere.

Neptūnus igitur et Apollō ob hanc causam īrātī mōnstrum quoddam mīsērunt speciē horribilī, quod cottīdiē ē 25 marī veniēbat et hominēs pecudēsque vorābat. Trōiānī autem timōre perterritī in urbe continēbantur, et pecora omnia ex agrīs intrā mūrōs compulerant. Lāomedōn hīs rēbus commōtus ūrāculum cōsuluit, ac deus eī praecēpit ut filiam Hēsionem mōnstrō obiceret.

37. *THE RESCUE OF HESIONE*

Lāomedōn, cum hōc respōnsum renūntiātum esset, māgnū dolōrem percēpit; sed tamen, ut cīvīs suōs tantō perīculō liberāret, ḍrāculō pārēre cōnstituit et diem sacrificiō dīxit. Sed sīve cāsū sīve cōnsiliō deōrum Herculēs tempore opportūnissimō Trōiam attigit; ipsō enim 5 temporis punctō quō puella catēnīs vincēta ad lītus dēdūcēbātur ille nāvem appulit. Herculēs ē nāvī ēgressus dē rēbus quae gerēbantur certior factus est; tum īrā commōtus ad rēgem sē contulit et auxilium suum obtulit. Cum rēx libenter eī concessisset ut, sī 10 posset, puellam liberāret, Herculēs mōnstrum interfēcit; et puellam, quae iam omnem spem salūtis dēposuerat, incolumem ad patrem redūxit. Lāomedōn māgnō cum gaudiō filiam suam accēpit, et Herculī prō tantō benefiō meritam grātiam rettulit. 15

38. *TENTH LABOR: THE OXEN OF GERYON*

Tum vērō missus est Herculēs ad īsulam Erythīam, ut bovēs Gēryonis arcesseret. Rēs erat summae difficultatis, quod bovēs ā quōdam Eurytiōne et ā cane bicipite custōdiēbantur. Ipse autem Gēryōn speciem horribilem prae-bēbat; tria enim corpora inter sē coniūcta habēbat. 20 Herculēs tamen etsī intellegēbat quantum perīculum esset, negōtium suscēpit; ac postquam per multās terrās iter fēcit, ad eam partem Libyaē pervēnit quae Eurōpae proxima est. Ibi in utrōque lītore fretī quod Eurōpam ā Libyā dīvidit columnās cōnstituit, quae posteā Herculis 25 Columnae appellābantur.

39. *THE GOLDEN SHIP*

Dum hīc morātur, Herculēs māgnūm incommodū ex calōre sōlis accipiēbat; tandem igitur īrā commōtus arcum suum intendit et sōlem sagittīs petiit. Sōl tamen audāciam virī tantum admirātus est ut lintrem auream 5 eī dederit. Herculēs hōc dōnum libentissimē accēpit, nūllam enim nāvem in hīs regiōnibus invenīre potuerat. Tum lintrem dēdūxit, et ventum nactus idōneum post breve tempus ad īsulam pervēnit. Ubi ex incolīs cōgnōvit quō in locō bovēs essent, in eam partem statim 10 profectus est et ā rēge Gēryone postulāvit ut bovēs sibi trāderentur. Cum tamen ille hōc facere nōllet, Herculēs et rēgem ipsum et Eurytiōnem, quī erat ingentī māgnitūdine corporis, interfēcit.

40. *A MIRACULOUS HAIL-STORM*

Tum Herculēs bovēs per Hispāniām et Liguriām com- 15 pellere cōstituit; postquam igitur omnia parāta sunt, bovēs ex īsulā ad continentem trānsportāvit. Ligurēs autem, gēns bellicōsissima, dum ille per fīnīs eōrum iter facit, māgnās cōpiās coēgērunt atque eum longius prōgredi prohibēbant. Herculēs māgnam difficultātem 20 habēbat, barbarī enim in locīs superiōribus cōstiterant et saxa tēlaque in eum coniciēbant. Ille quidem paēc omnem spēm salūtis dēposuerat, sed tempore opportū- nissimō Iuppiter imbrēm lapidum ingentium ē caelō dēmīsit. Hī tantā vī cecidērunt ut māgnūm numerū 25 Ligurūm occiderint; ipse tamen Herculēs (ut in tālibus rēbus accidere cōsuēvit) nihil incommodī cēpit.

41. *THE PASSAGE OF THE ALPS*

Postquam Ligurēs hōc modō superātī sunt, Herculēs quam celerrimē prōgressus est et post paucōs diēs ad Alpīs pervēnit. Necesse erat hās trānsīre, ut in Ītaliā bovēs ageret; rēs tamen summae erat difficultātis. Hī enim montēs, quī ūlteriōrem ā citeriōre Galliā dīvidunt, 5 nive perennī sunt tēctī; quam ob causam neque frūmentum neque pābulum in hīs regiōnibus invenīrī potest. Herculēs igitur antequam ascendere coepit, māgnam cōpiam frūmentī et pābulī comparāvit et hōc commeātū bovēs onerāvit. Postquam in hīs rēbus trīs diēs cōsūmp- 10 serat, quartō diē profectus est, et contrā omnium opīniōnem bovēs incolumīs in Ītaliā trādūxit.

42. *CACUS STEALS THE OXEN*

Brevī tempore ad flūmen Tiberim vēnit. Tum tamen nūlla erat urbs in eō locō, Rōma enim nōndum condita erat. Herculēs itinere fessus cōnstituit ibi paucōs diēs 15 morārī, ut sē ex labōribus recreāret. Haud procul ā valle ubi bovēs pāscēbantur spēlunca erat, in quā Cācus, horribile mōnstrum, tum habitābat. Hīc speciēm terribilem praebēbat, nōn modo quod ingentī māgnitūdine corporis erat, sed quod īgnem ex īre exspīrābat. Cācus 20 autem dē adventū Herculis fāmam accēperat; noctū igitur vēnit, et dum Herculēs dormit, quattuor pulcherimōrum boum abripuit. Hōs caudīs in spēluncam trāxit, nē Herculēs ē vestīgiīs cōgnōscere posset quō in locō cēlātī essent. 25

43. *HERCULES DISCOVERS THE THEFT*

Posterō diē simul atque ē somnō excitātus est, Herculēs fūrtum animadvertisit et bovēs āmissōs omnibus locīs quaerēbat. Hōs tamen nūsquam reperīre poterat, nōn modo quod locī nātūram īgnōrābat, sed quod vestīgiīs 5 falsīs dēceptus est. Tandem cum māgnam partem diēi frūstrā cōnsūmpsisset, cum reliquīs bōbus prōgredī cōstituit. At dum proficīscī parat, ūnus ē bōbus quōs sēcum habuit mūgīre coepit. Subitō iī quī in spēluncā inclūsī erant mūgītum reddidērunt, et hōc modō Her- 10 culem certiōrem fēcērunt quō in locō cēlātī essent. Ille vehementer īrātus ad spēluncam quam celerrimē sē contulit, ut praedam recipere. At Cācus saxum ingēns ita dēiēcerat ut aditus spēluncae omniō obstruerētur.

44. *HERCULES AND CACUS*

Herculēs cum nūllum alium introitum reperīre posset, 15 hōc saxum āmovēre cōnātus est, sed propter ēius māgnitūdinem rēs erat difficillima. Diū frūstrā labōrābat neque quicquam efficere poterat; tandem tamen māgnō cōnātū saxum āmōvit et spēluncam patefēcit. Ibi āmissōs bovēs māgnō cum gaudiō cōnspēxit; sed Cācum ipsum 20 vix cernere potuit. quod spēlunca replēta erat fūmō quem ille mōre suō ēvomēbat. Herculēs inūsitatā speciē turbātus breve tempus haesitābat; mox tamen in spēluncam inrūpit et collum mōnstrī bracchiīs complexus est. Ille etsī multum repūgnāvit, nūllō modō sē liberāre 25 potuit, et cum nūlla facultās respīrandī darētur, mox exanimātus est.

45. *ELEVENTH LABOR : THE GOLDEN APPLES OF THE HESPERIDES*

Eurystheus postquam bovēs Gēryonis accēpit, labōrem ūndecimum Herculī imposuit, graviōrem quam quōs suprā nārrāvimus. Mandāvit enim eī ut aurea pōma ex hortō Hesperidum auferret. Hesperidēs autem nymphae erant quaedam fōrmā praestantissimā, quae in terrā longinquā habitābant, et quibus aurea quaedam pōma ā Iūnōne commissa erant. Multī hominēs aurī cupiditāte inductī haec pōma auferre iam anteā cōnātī erant. Rēs tamen difficillima erat, namque hortus in quō pōma erant mūrō ingentī undique circumdatus erat; praetereā dracō 10 quīdam cui centum erant capita portam hortī dīligenter custōdiēbat. Opus igitur quod Eurystheus Herculī imperāverat erat summae difficultatis, nōn modo ob causās quās memorāvimus, sed etiam quod Herculēs omnīnō ignōrābat quō in locō hortus ille situs esset. 15

46. *HERCULES ASKS AID OF ATLAS*

Herculēs quamquam quiētem vehementer cupiēbat, tamen Eurystheō pārēre cōnstituit, et simul ac iūssa ēius accēpit, proficīscī mātūrāvit. Ā multīs mercātōribus quaesīverat quō in locō Hesperidēs habitārent, nihil tamen certum reperīre potuerat. Frūstrā per multās 20 terrās iter fēcit et multa perīcula subiit; tandem, cum in hīs itineribus tōtum annum cōnsūmpsisset, ad extrēmam partem orbis terrārum, quae proxima est Ōceanō, pervēnit. Hīc stābat vir quīdam, nōmine Atlās, ingentī māgnitūdine corporis, quī caelum (ita trāditum est) 25 umerīs suīs sustinēbat, nē in terram dēcideret. Herculēs tantās vīrīs māgnopere mīrātus statim in conloquium

cum Atlante vēnit, et cum causam itineris docuisset, auxilium ab eō petiit.

47. *HERCULES BEARS UP THE HEAVENS*

Atlās autem Herculī māximē prōdesse potuit; ille enim cum ipse esset pater Hesperidum, certō scīvit quō in 5 locō esset hortus. Postquam igitur audīvit quam ob causam Herculēs vēnisset, "Ipse," inquit, "ad hortum ībō et filiābus meīs persuādēbō ut pōma suā sponte trādant." Herculēs cum haec audīret, māgnopere gāvīsus est; vim enim adhibēre nōluit, sī rēs aliter fierī posset. 10 Cōnstituit igitur oblātum auxilium accipere. Atlās tamen postulāvit ut, dum ipse abesset, Herculēs caelum umerīs sustinēret. Hōc autem negōtium Herculēs libenter suscēpit, et quamquam rēs erat summī labōris, tōtum pondus caelī continuōs complūrīs diēs sōlus 15 sustinēbat.

48. *THE RETURN OF ATLAS*

Atlās intereā abierat et ad hortum Hesperidum, qui pauca mīlia passuum aberat, sē quam celerrimē contulerat. Eō cum vēnisset, causam veniendī exposuit et filiās suās vehementer hortātus est ut pōma trāderent. 20 Illae diū haerēbant; nōlēbant enim hōc facere, quod ab ipsā Iūnōne (ita ut ante dictum est) hōc mūnus accēpissent. Atlās tamen aliquandō iīs persuāsit ut sibi pārērent, et pōma ad Herculem rettulit. Herculēs intereā cum plūrīs diēs exspectāvisset neque ūllam fāmam 25 dēreditū Atlantis accēpisset, hāc morā graviter commōtus est. Tandem quīntō diē Atlantem vīdit redeuntem, et mox māgnō cum gaudiō pōma accēpit; tum, postquam grātiās prō tantō beneficiō ēgit, ad Graeciam proficīscī mātūrāvit.

49. *TWELFTH LABOR: CERBERUS THE THREE-HEADED DOG*

Postquam aurea pōma ad Eurystheum relāta sunt, ūnus modo relinquēbātur ē duodecim labōribus quōs Pythia Herculī praecēperat. Eurystheus autem cum Herculem māgnopere timēret, eum in aliquem locum mittere volēbat unde numquam redīre posset. Negōtium 5 igitur eī dedit ut canem Cerberum ex Orcō in lūcem traheret. Hōc opus omnium difficillimum erat, nēmō enim umquam ex Orcō redierat. Praetereā Cerberus iste mōnstrum erat horribilī speciē, cui tria erant capita serpentibus saevīs cincta. Antequam tamen dē hōc labōre 10 nārrāmus, nōn aliēnum vidētur, quoniam dē Orcō mentionem fēcimus, pauca dē eā regiōne prōpōnere.

50. *CHARON'S FERRY*

Dē Orcō, quī īdem Hādēs appellābātur, haec trāduntur. Ut quisque dē vītā dēcesserat, mānēs ēius ad Orcum, sēdem mortuōrum, ā deō Mercuriō dēdūcēbantur. Hūius 15 regiōnis, quae sub terrā fuisse dīcitur, rēx erat Plūtō, cui uxor erat Prōserpina, Iovis et Cereris fīlia. Mānēs igitur ā Mercuriō dēductī pīnum ad rīpam veniēbant Stygis flūminis, quō rēgnum Plūtōnis continētur. Hōc trānsīre necesse erat antequam in Orcum venīre possent. 20 Cum tamen in hōc flūmine nūllus pōns factus esset, mānēs trānsvehēbantur ā Charonte quōdam, quī cum parvā scaphā ad rīpam exspectābat. Charōn prō hōc officiō mercēdem postulābat, neque quemquam, nisi hōc praemium prius dedisset, trānsvehere volēbat. Quam 25 ob causam mōs erat apud antīquōs nummum in ūre

mortuī pōnere eō cōnsiliō, ut cum ad Stygem vēnisset, pretium trāiectūs solvere posset. Iī autem quī post mortem in terrā nōn sepultī erant Stygem trānsīre nōn potuērunt, sed in rīpā per centum annōs errāre coāctī 5 sunt; tum dēmum Orcum intrāre licuit.

51. *THE REALM OF PLUTO*

Ut autem mānēs Stygem hōc modō trānsierant, ad alterum veniēbant flūmen, quod Lēthē appellābātur. Ex hōc flūmine aquam bibere cōgēbantur; quod cum fēcis-
sent, rēs omnīs in vītā gestās ē memoriā dēpōnēbant.
10 Dēnique ad sēdem ipsīus Plūtōnis veniēbant, cūius intro-
itus ā cane Cerberō custōdiēbātur. Ibi Plūtō nigrō
vestītū indūtus cum uxōre Prōserpinā in soliō sedēbat.
Stābant etiam nōn procul ab eō locō tria alia solia, in
quibus sedēbant Mīnōs, Rhadamanthus, Aeacusque,
15 iūdicēs apud īferōs. Hī mortuīs iūs dīcēbant et praemia
poenāsque cōnstituēbant. Bonī enim in Campōs Ēlysiōs,
sēdem beātōrum, veniēbant; improbī autem in Tarta-
rum mittēbantur ac multīs et variīs suppliciīs ibi excru-
ciābantur.

52. *HERCULES CROSSES THE STYX*

20 Herculēs postquam imperia Eurystheī accēpit, in Lacōniam ad Taenarum statim sē contulit; ibi enim spēlunca erat ingentī māgnitūdine, per quam, ut trādē-
bātur, hominēs ad Orcum dēscendēbant. Eō cum vēnisset, ex incolīs quaesīvit quō in locō spēlunca illa sita
25 esset; quod cum cōgnōvisset, sine morā dēscendere cōn-
stituit. Nec tamen sōlus hōc iter faciēbat, Mercurius
enim et Minerva sē eī sociōs adiūnixerant. Ubi ad rīpam
Stygis vēnit, Herculēs scapham Charontis cōncendit,

ut ad ūlteriōrem rīpam trānsīret. Cum tamen Herculēs vir esset ingenti māgnitūdine corporis, Charōn solvere nōlēbat; māgnopere enim verēbātur nē scapha sua tantō pondere onerāta in mediō flūmine mergerētur. Tandem tamen minīs Herculis territus Charōn scapham solvit, et 5 eum incolumem ad ūlteriōrem rīpam perdūxit.

53. *THE LAST LABOR IS ACCOMPLISHED*

Postquam flūmen Stygem hōc modō trānsiit, Herculēs in sēdem ipsīus Plūtōnis vēnit; et postquam causam veniendī docuit, ab eō petīvit ut Cerberum auferre sibi licēret. Plūtō, quī dē Hercule fāmam accēperat, eum 10 benīgnē excēpit, et facultātem quam ille petēbat libenter dedit. Postulāvit tamen ut Herculēs ipse, cum imperāta Eurystheī fēcisset, Cerberum in Orcum rūrsus redūceret. Herculēs hōc pollicitus est, et Cerberum, quem nōn sine māgnō periculō manibus prehenderat, summō cum 15 labōre ex Orcō in lūcem et ad urbem Eurystheī trāxit. Eō cum vēnisset, tantus timor animum Eurystheī occupāvit ut ex ātriō statim refūgerit; cum autem pau- lum sē ex timōre recēpisset, multīs cum lacrimīs obse- crāvit Herculem ut mōnstrum sine morā in Orcum re- 20 dūceret. Sīc contrā omnium opīniōnem duodecim illī labōrēs quōs Pȳthia praecēperat intrā duodecim annōs cōflectī sunt; quae cum ita essent, Herculēs servitūte tandem liberātus māgnō cum gaudiō Thēbās rediit.

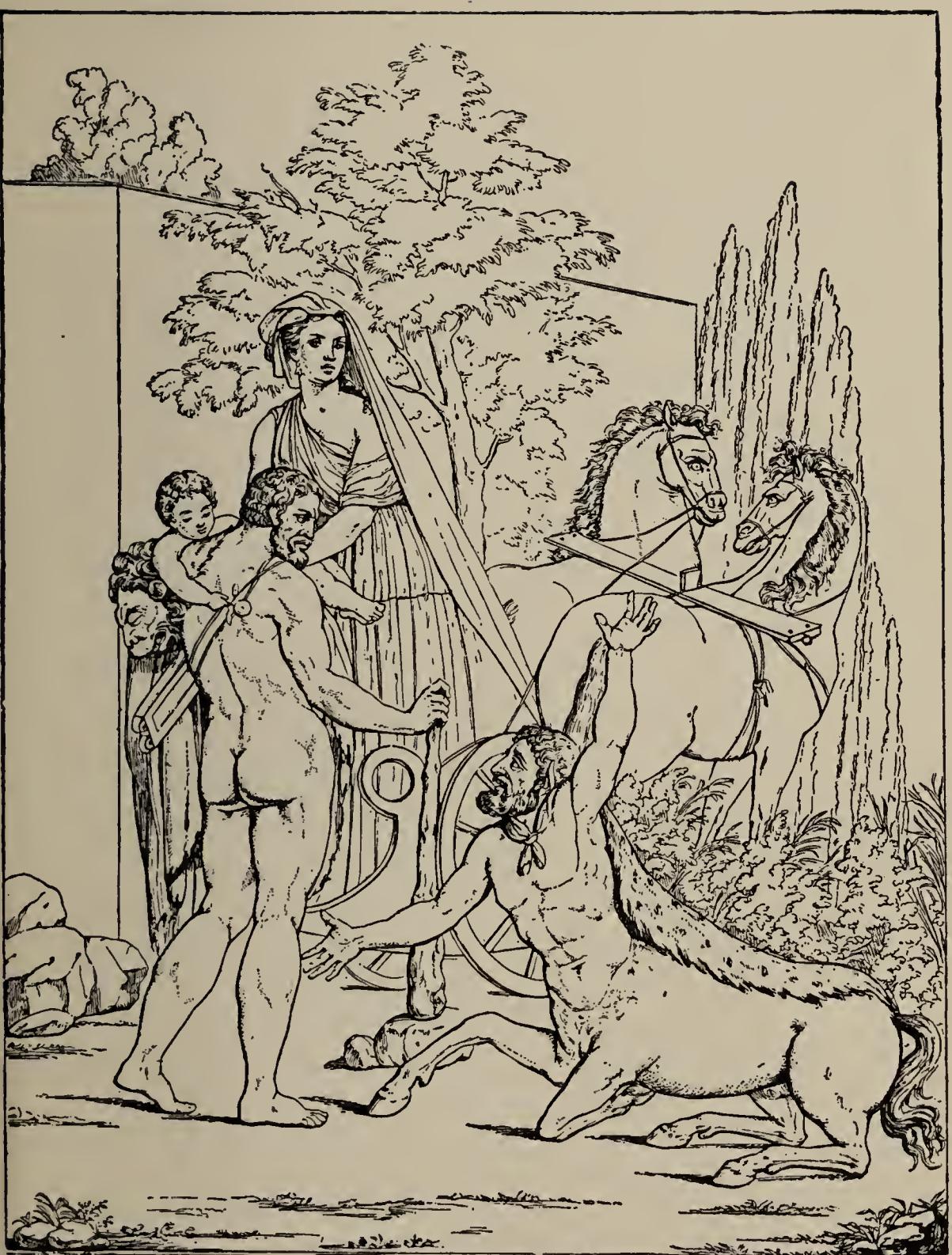
54. *THE CENTAUR NESSUS*

Posteā Herculēs multa alia praeclāra perfēcit, quae 25 nunc perscrībere longum est. Tandem iam aetāte prō- vectus Dēianīram, Oeneī filiam, in mātrīmōnium dūxit;

post tamen trīs annōs accidit ut puerum quendam, cui nōmen erat Eunomus, cāsū occiderit. Cum autem mōs esset ut sī quis hominem cāsū occīdisset, in exsilium īret, Herculēs cum uxōre suā ē fīnibus ēius cīvitātis exīre 5 mātūrāvit. Dum tamen iter faciunt, ad flūmen quoddam pervēnērunt in quō nūllus pōns erat; et dum quaerunt quōnam modō flūmen trānseant, accurrit centaurus Nessus, quī viātōribus auxilium obtulit. Herculēs igitur uxōrem suam in tergum Nessī imposuit; tum ipse flūmen 10 trānāvit. Nessus autem paulum in aquam prōgressus ad rīpam subitō revertēbātur et Dēianīram auferre cōnābātur. Quod cum animadvertisset Herculēs, īrā graviter commōtus arcum intendit et pectus Nessī sagittā trānsfīxit.

55. *THE POISONED ROBE*

15 Nessus igitur sagittā Herculis trānsfīxus moriēns humī iacēbat; at nē occāsiōnem suī ulcīscendī dīmitteret, ita locūtus est: “Tū, Dēianīra, verba morientis audī. Sī amōrem marītī tuī cōservāre vīs, hunc sanguinem quī nunc ē pectore meō effunditūr sūme ac repōne; tum, 20 sī umquam in suspīciōnem tibi vēnerit, vestem marītī hōc sanguine īficiēs.” Haec locūtus Nessus animam efflāvit; Dēianīra autem nihil malī suspicāta imperāta fēcit. Paulō post Herculēs bellum contrā Eurytum, rēgem Oechaliae, suscēpit; et cum rēgem ipsum cum 25 fīliīs interfēcisset, Iolēn ēius fīliam captīvam sēcum redūxit. Antequam tamen domum vēnit, nāvem ad Cēnaeum prōmunturium appulit, et in terram ēgressus āram cōnstituit, ut Iovī sacrificāret. Dum tamen sacrificium parat, Licham comitem suum domum mīsit, quī



HERCULES, NESSUS, AND DEJANIRA

vestem albam referret; mōs enim erat apud antiquōs, dum sacrificia facerent, albam vestem gerere. At Dēianīra verita nē Herculēs amōrem ergā Iolēn habēret, vestem priusquam Lichae dedit, sanguine Nessī infēcit.

56. *THE DEATH OF HERCULES*

Herculēs nihil malī suspicāns vestem quam Lichās 5 attulerat statim induit; paulō post tamen dolōrem per omnia membra sēnsit, et quae causa esset ēius reī māgnopere mīrābātur. Dolōre paene exanimātus vestem dētrahere cōnātus est; illa tamen in corpore haesit, neque ullō modō abscindī potuit. Tum dēmum Herculēs 10 quasi furōre impulsus in montem Oetam sē contulit, et in rogum, quem summā celeritāte exstrūxit, sē imposuit. Hōc cum fēcisset, eōs quī circumstābant ōrāvit ut rogum quam celerrimē succenderent. Omnēs diū recūsābant; tandem tamen pāstor quīdam ad misericordiam inductus 15 īgnem subdidit. Tum, dum omnia fūmō obscūrantur, Herculēs dēnsā nūbe vēlātus ā Iove in Olympum abrep-tus est.

THE ARGONAUTS

The celebrated voyage of the Argonauts was brought about in this way. Pelias had expelled his brother Aeson from his kingdom in Thessaly, and had determined to take the life of Jason, the son of Aeson. Jason, however, escaped and grew up to manhood in another country. At last he returned to Thessaly; and Pelias, fearing that he might attempt to recover the kingdom, sent him to fetch the Golden Fleece from Colchis, supposing this to be an impossible feat. Jason with a band of heroes set sail in the ship Argo (called after Argus, its builder), and after many adventures reached Colchis. Here Aeetes, king of Colchis, who was unwilling to give up the Fleece, set Jason to perform what seemed an impossible task, namely to plough a field with certain fire-breathing oxen, and then to sow it with dragon's teeth. Medea, however, the daughter of the king, assisted Jason by her skill in magic, first to perform the task appointed, and then to procure the Fleece. She then fled with Jason, and to delay the pursuit of her father, sacrificed her brother Absyrtus. After reaching Thessaly, Medea caused the death of Pelias and was expelled from the country with her husband. They removed to Corinth, and here Medea becoming jealous of Glauce, daughter of Creon, caused her death by means of a poisoned robe. She was afterward carried off in a chariot sent by the sun-god, and a little later Jason was accidentally killed.

57. *THE WICKED UNCLE*

Erant oīlim in Thessaliā duo frātrēs, quōrum alter Aesōn, Peliās alter appellābātur. Aesōn prīmō rēgnum obtinuerat; at post paucōs annōs Peliās rēgnī cupiditāte adductus nōn modo frātrem suum expulit, sed etiam in animō habēbat Iāsonem, Aesonis filium, interficere. 5 Quīdam tamen ex amīcīs Aesonis, ubi sententiam Peliae cōgnōvērunt, puerum ē tantō perīculō ēripere cōnstituērunt. Noctū igitur Iāsonem ex urbe abstulērunt, et cum posterō diē ad rēgem rediissent, eī renūntiāvērunt puerum mortuum esse. Peliās cum hōc audīvisset, etsī 10 rē vērā māgnum gaudium percipiēbat, speciem tamen dolōris praebuit et quae causa esset mortis quae sīvit. Illī autem cum bene intellegerent dolōrem ēius falsum esse, nesciō quam fābulam dē morte puerī finxērunt.

58. *A FATEFUL ACCIDENT*

Post breve tempus Peliās, veritus nē rēgnum suum 15 tantā vī et fraude occupātum āmitteret, amīcum quendam Delphōs mīsit, quī ōrāculum cōsuleret. Ille igitur quam celerrimē Delphōs sē contulit et quam ob causam vēnisset dēmōnstrāvit. Respondit ōrāculum nūllum esse in praesentiā perīculum; monuit tamen Peliam ut sī 20 quis ūnum calceum gerēns venīret, eum cavēret. Post paucīs annīs accidit ut Peliās māgnum sacrificium factūrus esset; nūntiōs in omnīs partīs dīmiserat et certam diem conveniendī dīxerat. Diē cōstitūtā māgnus homīnum numerus undique ex agrīs convēnit; in hīs autem 25 vēnit etiam Iāsōn, quī ā pueritiā apud centaurum quen-

dam habitāverat. Dum tamen iter facit, ūnum ē calceis in trānseundō nesciō quō flūmine āmīsit.

59. *THE GOLDEN FLEECE*

Iāsōn igitur cum calceum āmissum nūllō modō recipere posset, ūnō pede nūdō in rēgiam pervēnit. Quem 5 cum Peliās vīdisset, subitō timōre adfectus est; intellēxit enim hunc esse hominem quem ūrāculum dēmōnstrāvisset. Hōc igitur cōnsilium iniit. Rēx erat quīdam Aeētēs, qui rēgnum Colchidis illō tempore obtinēbat. Huic commissum erat vellus illud aureum quod Phrixus 10 ūlim ibi relīquerat. Cōnstituit igitur Peliās Iāsonī negōtium dare ut hōc vellere potīrētur; cum enim rēs esset māgnī periculī, eum in itinere peritūrum esse spērābat. Iāsonem igitur ad sē arcessīvit, et eum cohortātus quid fierī vellet docuit. Ille etsī intellegēbat rem esse difficil- 15 limam, negōtium libenter suscēpit.

60. *THE BUILDING OF THE GOOD SHIP ARGO*

Cum tamen Colchis multōrum diērum iter ab eō locō abesset, sōlus Iāsōn proficīscī nōluit. Dīmīsit igitur nūntiōs in omnīs partīs, qui causam itineris docērent et diem certam conveniendī dīcerent. Intereā, postquam 20 omnia quae sunt ūsuī ad armandās nāvīs comportārī iussit, negōtium dedit Argō cuidam, qui summam scientiam nauticārum rērum habēbat, ut nāvem aedificāret. In hīs rēbus circiter decem diēs cōnsūmptī sunt; Argus enim, qui operī praeerat, tantam dīlignantiam adhibēbat 25 ut nē nocturnum quidem tempus ad labōrem intermitteret. Ad multitūdinem hominum trānsportandam nāvis paulō erat lātior quam quibus in nostrō marī ūtī cōn-

suēvimus, et ad vim tempestātum preferendam tōta ē rōbore facta est.

61. *THE ANCHOR IS WEIGHED*

Intereā is diēs appetēbat quem Iāsōn per nūntiōs ēdīixerat, et ex omnibus regiōnibus Graeciae multī, quōs aut reī novitās aut spēs glōriae movēbat, undique conveniēbant. Trāditum est autem in hōc numerō fuisse Herculem, dē quō suprā multa perscrīpsimus, Orpheum, citharoedum praeclārissimum, Thēseum, Castorem, multōsque aliōs quōrum nōmina sunt nōtissima. Ex hīs Iāsōn quōs arbitrātus est ad omnia perīcula subeunda 10 parātissimōs esse, eōs ad numerum quīnquāgintā dēlēgit et sociōs sibi adiūnxit; tum paucōs diēs commorātus, ut ad omnīs cāsūs subsidia comparāret, nāvem dēdūxit, et tempestātem ad nāvigandum idōneam nactus māgnō cum plausū omnium solvit. 15

62. *A FATAL MISTAKE*

Haud multō post Argonautae (ita enim appellābantur quī in istā nāvī vehēbantur) īnsulam quandam, nōmine Cyzicum, attigērunt; et ē nāvī ēgressī ā rēge illīus regiōnis hospitiō exceptī sunt. Paucās hōrās ibi commorātī ad sōlis occāsum rūrsus solvērunt; sed postquam pauca 20 mīlia passuum prōgressī sunt, tanta tempestās subitō coorta est ut cursum tenēre nōn possent, et in eandem partem īnsulae unde nūper profectī erant māgnō cum perīculō dēicerentur. Incolae tamen, cum nox esset obscūra, Argonautās nōn āgnōscēbant, et nāvem inimī- 25 cam vēnisse arbitrātī arma rapuērunt et eōs ēgredī prohibēbant. Acriter in lītore pūgnātum est, et rēx ipse, quī cum aliīs dēcucurrerat, ab Argonautīs occīsus est.

Mox tamen, cum iam dīlūcēsceret, sēnsērunt incolae sē errāre et arma abiēcērunt; Argonautae autem cum rēgem occīsum esse vidērent, māgnū dolōrem percēpērunt.

63. *THE LOSS OF HYLAS*

5 Postrīdiē ēius diēī Iāsōn tempestātem satis idōneam esse arbitrātus (summa enim tranquillitās iam cōnsecūta erat), ancorās sustulit, et pauca mīlia passuum prōgressus ante noctem Mysiam attigit. Ibi paucās hōrās in ancorīs exspectāvit; ā nautīs enim cōgnōverat aquae 10 cōpiam quam sēcum habērent iam dēficere, quam ob causam quīdam ex Argonautīs in terram ēgressī aquam quaerēbant. Hōrum in numerō erat Hylās quīdam, puer fōrmā praestantissimā. Quī dum fontem quaerit, ā comitibus paulum sēcesserat. Nymphae autem quae 15 fontem colēbant, cum iuvenem vīdissent, eī persuādēre cōnātae sunt ut sēcum manēret; et cum ille negāret sē hōc factūrum esse, puerum vī abstulērunt.

Comitēs ēius postquam Hylam āmissum esse sēnsērunt, māgnō dolōre adfectī diū frūstrā quaerēbant. Hērculēs autem et Polyphēmus, quī vestīgia puerī longius secūtī erant, ubi tandem ad lītus rediērunt, Iāsonem solvisse cōgnōvērunt.

64. *DIFFICULT DINING*

Post haec Argonautae ad Thrāciam cursum tenuērunt, et postquam ad oppidum Salmydēssum nāvem appulērunt, in terram ēgressī sunt. Ibi cum ab incolīs quae- 25 sīssent quis rēgnūm ēius regiōnis obtinēret, certiōrēs factī sunt Phīneum quendam tum rēgem esse. Cōgnōvērunt etiam hunc caecum esse et dīrō quōdam suppliciō adfici-

quod oīlim sē crūdēlissimum in fīliōs suōs praebuisset. Cūius supplicī hōc erat genus. Missa erant ā Iove mōnstra quaedam speciē horribilī, quae capita virginum, corpora volucrum habēbant. Hae volucrēs, quae Harpȳiae appellābantur, Phīneō summam molestiam adferēbant; quo- 5 tiēns enim ille accubuerat, veniēbant et cibum appositum statim auferēbant. Quō factum est ut haud multum abesset quīn Phīneus famē morerētur.

65. *THE DELIVERANCE OF PHINEUS*

Rēs igitur male sē habēbat cum Argonautae nāvem appulērunt. Phīneus autem simul atque audīvit eōs in 10 suōs fīnīs ēgressōs esse, māgnopere gāvīsus est. Sciēbat enim quantam opīniōnem virtūtis Argonautae habērent, nec dubitābat quīn sibi auxilium ferrent. Nūntium 15 igitur ad nāvem mīsit, quī Iāsonem sociōsque ad rēgiam vocāret. Eō cum vēnissent, Phīneus dēmōnstrāvit quantō in perīculō suae rēs essent, et prōmīsit sē māgna praemia datūrum esse, sī illī remedium repperissent. Argonautae negōtium libenter suscēpērunt, et ubi hōra vēnit, cum rēge accubuērunt; at simul ac cēna apposita est, Harpȳiae cēnāculum intrāvērunt et cibum auferre 20 cōnābantur. Argonautae prīnum gladiīs volucrēs petiērunt; cum tamen vidērent hōc nihil prōdesse, Zētēs et Calais, quī ālīs erant īstrūctī, in āera sē sublevāvērunt, ut dēsuper impetum facerent. Quod cum sēn- 25 sisserent Harpȳiae, reī novitāte perterritae statim aufūgē- runt, neque posteā umquam rediērunt.

66. *THE SYMPLEGADES*

Hōc factō Phīneus, ut prō tantō beneficiō meritam

grātiā referret, Iāsonī dēmōnstrāvit quā ratiōne Symplēgadēs vītāre posset. Symplēgadēs autem duae erant rūpēs ingentī māgnitūdine, quae ā Iove positae erant eō cōsiliō, nē quis ad Colchida pervenīret. Hae parvō 5 intervāllō in marī natābant, et sī quid in medium spatiū vēnerat, incrēdibilī celeritāte concurrēbant. Postquam igitur ā Phīneō doctus est quid faciendum esset, Iāsōn sublātīs ancorīs nāvem solvit, et lēnī ventō prōvectus mox ad Symplēgadēs appropinquāvit. Tum in prōrā 10 stāns columbam quam in manū tenēbat ēmīsit. Illa rēctā viā per medium spatiū volāvit, et priusquam rūpēs cōflīxērunt, incolumis ēvāsit caudā tantum āmissā. Tum rūpēs utrimque discessērunt; antequam tamen rūrsus concurrerent, Argonautae, bene intellegen- 15 tēs omnem spem salūtis in celeritāte positam esse, summā vī rēmīs contendērunt et nāvem incolumem perdūxērunt. Hōc factō dīs grātiās māximās ēgērunt, quōrum auxiliō ē tantō perīculō ēreptī essent; omnēs enim sciēbant nōn sine auxiliō deōrum rem tam fēlīciter 20 ēvēnisse.

67. A HEAVY TASK

Brevī intermissō spatiō Argonautae ad flūmen Phāsim vēnērunt, quod in fīnibus Colchōrum erat. Ibi cum nāvem appulissent et in terram ēgressī essent, statim ad rēgem Aeētem sē contulērunt et ab eō postulāvērunt ut 25 vellus aureum sibi trāderētur. Ille cum audīvisset quam ob causam Argonautae vēnissent, īrā commōtus est et diū negābat sē vellus trāditūrum esse. Tandem tamen, quod sciēbat Iāsonem nōn sine auxiliō deōrum hōc negōtium suscēpisse, mūtātā sententiā prōmīsit sē vellus

trāditūrum, sī Iāsōn labōrēs duōs difficillimōs prius perfecisset; et cum Iāsōn dīxisset sē ad omnia pericula subeunda parātum esse, quid fierī vellet ostendit. Prīmum iungendī erant duo taurī speciē horribilī, quī flammās ex ūre ēdēbant; tum hīs iūnctīs ager quīdam arandus erat 5 et dentēs dracōnis serendī. Hīs audītīs Iāsōn etsī rem esse summī periculī intellegēbat, tamen, nē hanc occāsiōnem reī bene gerendae āmitteret, negōtium suscēpit.

68. *THE MAGIC OINTMENT*

Mēdēa, rēgis fīlia, Iāsonem adamāvit, et ubi audīvit eum tantum periculum subitūrum esse, rem aegrē ferē- 10 bat. Intellegēbat enim patrem sūum hunc labōrem prōposuisse eō ipsō cōnsiliō, ut Iāsōn morerētur. Quae cum ita essent, Mēdēa, quae summam scientiam medicīnae habēbat, hōc cōnsilium iniit. Mediā nocte īsciente patre ex urbe ēvāsit, et postquam in montīs fīnitimōs vēnit, 15 herbās quāsdam carpsit; tum sūcō expressō unguentum parāvit quod vī suā corpus aleret nervōsque cōfirmāret. Hōc factō Iāsonī unguentum dedit; praecēpit autem ut eō diē quō istī labōrēs cōnficiendī essent corpus suum et arma māne oblineret. Iāsōn etsī paene omnibus homini- 20 bus māgnitūdine et vīribus corporis antecellēbat (vīta enim omnis in vēnātiōnibus atque in studiō reī mīlitāris cōsūmēbātur), tamen hōc cōnsilium nōn neglegendum esse cēnsēbat.

69. *THE SOWING OF THE DRAGON'S TEETH*

Ubi is diēs vēnit quem rēx ad arandum agrum ēdīx- 25 erat, Iāsōn ortā lūce cum sociīs ad locum cōnstitūtum sē contulit. Ibi stabulum ingēns repperit, in quō taurī erant inclūsī; tum portīs apertīs taurōs in lūcem trāxit,

et summā cum difficultāte iugum imposuit. At Aeētēs cum vidēret taurōs nihil contrā Iāsonem valēre, māgnopere mīrātus est; nesciēbat enim filiam suam auxilium eī dedisse. Tum Iāsōn omnibus aspicientibus agrum 5 arāre coepit, quā in rē tantam dīlignantiam praebuit ut ante merīdiem tōtum opus cōnfēcerit. Hōc factō ad locum ubi rēx sedēbat adiit et dentīs dracōnis postulāvit; quōs ubi accēpit, in agrum quem arāverat māgnā cum dīlignantia sparsit. Hōrum autem dentium nātūra 10 erat tālis ut in eō locō ubi sēmentēs factae essent virī armātī mīrō quōdam modō gīgnerentur.

70. *A STRANGE CROP*

Nōndum tamen Iāsōn tōtum opus cōnfēcerat; imperāverat enim eī Aeētēs ut armātōs virōs quī ē dentibus gīgnerentur sōlus interficeret. Postquam igitur omnīs 15 dentīs in agrum sparsit, Iāsōn lassitūdine exanimātus quiētī sē trādidit, dum virī istī gīgnerentur. Paucās hōrās dormiēbat, sub vesperum tamen ē somnō subitō excitātus rem ita ēvēnisse ut praedictum esset cōgnōvit; nam in omnibus agrī partibus virī ingentī māgnitūdine cor- 20 poris gladiīs galeīsque armātī mīrum in modum ē terrā oriēbantur. Hōc cōgnitō Iāsōn cōsilium quod dedisset Mēdēa nōn omittendum esse putābat. Saxum igitur ingēns (ita enim Mēdēa praecēperat) in mediōs virōs coniēcit. Illī undique ad locum concurrērunt, et cum 25 quisque sibi id saxum nesciō cūr habēre vellet, māgna contrōversia orta est. Mox strictīs gladiīs inter sē pūgnāre coepērunt, et cum hōc modō plūrimī occisi essent, reliquī vulneribus cōflectī ā Iāsone nūllō negōtiō interfictī sunt.

71. *THE FLIGHT OF MEDEA*

Rēx Aeētēs ubi Iāsonem labōrem prōpositum cōnfēcisse cōgnōvit, īrā graviter commōtus est; id enim per dolum factum esse intellegēbat; nec dubitābat quīn Mēdēa eī auxilium tulisset. Mēdēa autem cum intellegeret sē in māgnō fore perīculō sī in rēgiā manēret, fugā 5 salūtem petere cōnstituit. Omnibus rēbus igitur ad fugam parātis mediā nocte īsciente patre cum frātre Absyrtō ēvāsit, et quam celerrimē ad locum ubi Argō subducta erat sē contulit. Eō cum vēnisset, ad pedēs Iāsonis sē prōiēcit, et multīs cum lacrimīs eum obsecrā- 10 vit nē in tantō discrīmine mulierem dēsereret quae eī tantum prōfuiisset. Ille quod memoriā tenēbat sē per ēius auxilium ē māgnō perīculō ēvāsisse, libenter eam excēpit, et postquam causam veniendī audīvit, hortātus est nē patris īram timēret. Prōmīsit autem sē quam 15 prīmum eam in nāvī suā āvectūrum.

72. *THE SEIZURE OF THE FLEECE*

Postrīdiē ēius diēi Iāsōn cum sociīs suīs ortā lūce nāvem dēdūxit, et tempestātem idōneam nactī ad eum locum rēmīs contendērunt, quō in locō Mēdēa vellus cēlātum esse dēmōnstrābat. Cum eō vēnissent, Iāsōn in 20 terram ēgressus est, et sociīs ad mare relictīs, quī prae-sidiō nāvī essent, ipse cum Mēdēa in silvās sē contulit. Pauca mīlia passuum per silvam prōgressus vellus quod quaerēbat ex arbore suspēnsum vīdit. Id tamen auferre erat summae difficultātis; nōn modo enim locus ipse 25 ēgregiē et nātūrā et arte erat mūnītus, sed etiam dracō quīdam speciē terribilī arborem custōdiēbat. Tum Mēdēa, quae, ut suprā dēmōnstrāvimus, medicīnae summam

scientiam habuit, rānum quem dē arbore proximā dēripuerat venēnō īfēcit. Hōc factō ad locum appropinquāvit, et dracōnem, quī faucibus apertīs ēius adventum exspectābat, venēnō sparsit; deinde, dum dracō somnō 5 oppressus dormit, Iāson vellus aureum dē arbore dēripuit et cum Mēdēā quam celerrimē pedem rettulit.

73. *THE RETURN TO THE ARGO*

Dum autem ea geruntur, Argonautae, quī ad mare relictī erant, ānxiō animō redditum Iāsonis exspectābant; id enim negōtium summī esse perīculī intellegēbant. 10 Postquam igitur ad occāsum sōlis frūstrā exspectāvērunt, dē ēius salūte dēspērāre coepērunt, nec dubitābant quīn aliquī cāsus accidisset. Quae cum ita essent, mātūrandum sibi cēnsuērunt, ut ducī auxilium ferrent; sed dum proficīscī parant, lūmen quoddam subitō cōnspiciunt mīrum in modum intrā silvās refulgēns, et māgnopere mīrātī quae causa esset ēius reī ad locum concurrunt. Quōd cum vēnissent, Iāsonī et Mēdēae advenientibus occurrērunt, et vellus aureum lūminis ēius causam esse cōgnōvērunt. Omni timōre sublātō māgnō 20 cum gaudiō ducem suum excēpērunt, et dīs grātiās māximās ēgērunt quod rēs tam fēlīciter ēvēnisset.

74. *THE PURSUIT*

Hīs rēbus gestīs omnēs sine morā nāvem rūrsus cōscendērunt, et sublātī ancorīs pīmā vigiliā solvērunt; neque enim satis tūtum esse arbitrātī sunt in eō locō 25 manēre. At rēx Aeētēs, quī iam ante inimīcō in eōs fuerat animō, ubi cōgnōvit fīliam suam nōn modo ad

Argonautās sē recēpisse sed etiam ad vellus auferendum auxilium tulisse, hōc dolōre gravius exārsit. Nāve in longam quam celerrimē dēdūcī iussit, et mīlitibus impositīs fugientīs īnsecūtus est. Argonautae, quī rem in discrīmine esse bene sciēbant, omnibus vīribus rēmīs 5 contendēbant; cum tamen nāvis quā vehēbantur ingentī esset māgnitūdine, nōn eādem celeritāte quā Colchī prōgredī poterant. Quō factum est ut minimum abesset quīn ā Colchīs sequentibus caperentur, neque enim longius intererat quam quō tēlum adicī posset. At 10 Mēdēa cūm vīdisset quō in locō rēs essent, paene omnī spē dēpositā īfandūm hōc cōsiliū cēpit.

75. *A FEARFUL EXPEDIENT*

Erat in nāvī Argonautārum fīlius quīdam rēgis Aeētae, nōmine Absyrtus, quem, ut suprā dēmōnstrāvimus, Mēdēa ex urbe fugiēns sēcum abdūxerat. Hunc puerum 15 Mēdēa interficere cōnstituit eō cōnsiliō, ut membrīs ēius in mare coniectīs cursum Colchōrum impēdīret; certō enim sciēbat Aeētem, cum membra filī vīdisset, nōn longius prōsecūtūrum esse. Neque opīniō Mēdēam fefellit, omnia enim ita ēvēnērunt ut spērāverat. Aeētēs ubi 20 prīnum membra vīdit, ad ea conligenda nāvem tenērī iussit. Dum tamen ea geruntur, Argonautae nōn intermissō rēmigandī labōre mox ē cōnspectū hostium auferēbantur, neque prius fugere dēstitērunt quam ad flūmen Ēridanum pervēnērunt. Aeētēs nihil sibi prōfutūrum 25 esse arbitrātus sī longius prōgressus esset, animō dēmissō domum revertit, ut filī corpus ad sepultūram daret.

76. *THE BARGAIN WITH PELIAS*

Tandem post multa pericula Iāsōn in eundem locum pervenit unde profectus erat. Tum ē nāvī ēgressus ad rēgem Peliam, quī rēgnum adhūc obtinēbat, statim sē contulit, et vellere aureō mōnstrātō ab eō postulāvit ut 5 rēgnum sibi trāderētur; Peliās enim pollicitus erat, si Iāsōn vellus rettulisset, sē rēgnum eī trāditūrum. Postquam Iāsōn quid fierī vellet ostendit, Peliās prīmō nihil respondit, sed diū in eādem trīstītiā tacitus permānsit; tandem ita locūtus est: “Vidēs mē aetāte iam esse cōnfectum, neque dubium est quīn diēs suprēmus mihi appropinquet. Liceat igitur mihi, dum vīvam, hōc rēgnum obtinēre; cum autem tandem dēcesserō, tū mihi succēdēs.” Hāc orātiōne adductus Iāsōn respondit sē id factūrum quod ille rogāsset.

77. *MAGIC ARTS*

15 Hīs rēbus cōgnitīs Mēdēa rem aegrē tulit, et rēgnī cupiditāte adducta mortem rēgī per dolum īferre cōstituit. Hōc cōstitūtō ad filiās rēgis vēnit atque ita locūta est: “Vidētis patrem vestrum aetāte iam esse cōnfectum neque ad labōrem rēgnandī preferendum 20 satis valēre. Vultisne eum rūrsus iuvenem fierī?” Tum filiae rēgis ita respondērunt: “Num hōc fierī potest? Quis enim umquam ē sene iuvenis factus est?” At Mēdēa respondit: “Mē medicīnae summam habēre scientiam scītis. Nunc igitur vōbīs dēmōnstrābō quō 25 modō haec rēs fierī possit.” Postquam fīnem loquendī fēcit, arietem aetāte iam cōnfectum interfēcit et membra ēius in vāse aēneō posuit, atque īgnī suppositō in aquam herbās quāsdam infūdit. Tum, dum aqua effer-

vēsceret, carmen magicum cantābat. Mox ariēs ē vāse exsiluit et vīribus refectīs per agrōs currēbat.

78. *A DANGEROUS EXPERIMENT*

Dum fīliae rēgis hōc mīrāculum stupentēs intuentur, Mēdēa ita locūta est: “Vidētis quantum valeat medicīna. Vōs igitur, sī vultis patrem vestrum in adulēscentiam 5 redūcere, id quod fēcī ipsae faciētis. Vōs patris membra in vās conicite; ego herbās magicās praebēbō.” Quod ubi audītum est, fīliae rēgis cōnsilium quod dedisset Mēdēa nōn omittendum putāvērunt. Patrem igitur Peliam necāvērunt et membra ēius in vās aēneum coniē- 10 cērunt; nihil autem dubitābant quīn hōc māximē eī prōfutūrum esset. At rēs omnīnō aliter ēvēnit ac spērāverant, Mēdēa enim nōn eāsdem herbās dedit quibus ipsa ūsa erat. Itaque postquam diū frūstrā exspectāvērunt, patrem suum rē vērā mortuum esse intellēxērunt. Hīs 15 rēbus gestīs Mēdēa sē cum coniuge suō rēgnūm acceptūram esse spērābat; sed cīvēs cum intellegērent quō modō Peliās periisset, tantum scelus aegrē tulērunt. Itaque Iāsone et Mēdēa ē rēgnō expulsīs Acastum rēgem creāvērunt. 20

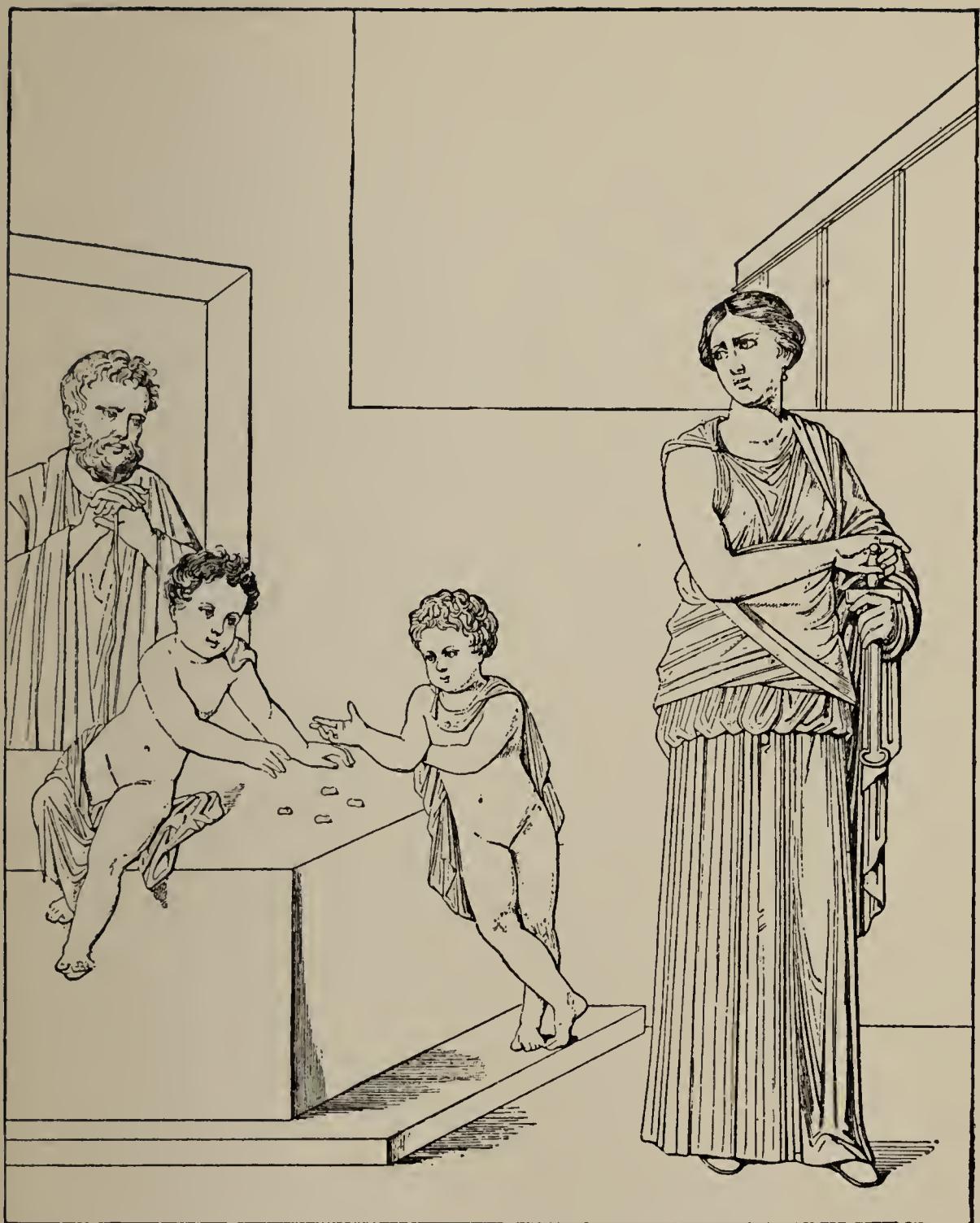
79. *A FATAL GIFT*

Iāsōn et Mēdēa ē Thessaliā expulsī ad urbem Corinthum vēnērunt, cūius urbīs Creōn quīdam rēgnūm tum obtinēbat. Erat autem Creontī fīlia ūna, nōmine Glauce. Quam cum vīdisset, Iāsōn cōnstituit Mēdēae uxōrī suaē nūntium mittere eō cōsiliō, ut Glauce in mātrīmōnium 25 dūceret. At Mēdēa ubi intellēxit quae ille in animō habēret, īrā graviter commōta iūre iūrandō cōfīrmāvit sē tantam iniūriām ultūram. Hōc igitur cōnsilium cēpit.

Vestem parāvit summā arte textam et variīs colōribus īfectam; hanc mortiferō quōdam venēnō tinxit, cūius vīs tālis erat ut sī quis eam vestem induisset, corpus ēius quasi īgnī ūrerētur. Hōc factō vestem ad Glaučēn 5 mīsit; illa autem nihil malī suspicāns dōnum libenter accēpit, et vestem novam mōre fēminārum statim induit.

80. *MEDEA KILLS HER SONS*

Vix vestem induerat Glaučē cum dolōrem gravem per omnia membra sēnsit, et paulō post crūdēlī cruciātū affecta ē vītā excessit. Hīs rēbus gestīs Mēdēa furōre atque 10 āmentiā impulsa fīliōs suōs necāvit; tum māgnūm sibi fore perīculūm arbitrāta sī in Thessaliā manēret, ex eā regiōne fugere cōnstituit. Hōc cōnstitūtō sōlem ūrāvit ut in tantō perīculō auxilium sibi praebēret. Sōl autem hīs precibus commōtus currum mīsit cui erant iūnctī 15 dracōnēs ālīs īstrūctī. Mēdēa nōn omittendam tantam occāsiōnēm arbitrāta currum ascendit, itaque per āera vecta incolumis ad urbē Athēnās pervēnit. Iāsōn ipse brevī tempore mīrō modō occīsus est. Accidit sīve cāsū 20 sīve cōsiliō deōrum ut sub umbrā nāvis suae, quae in lītus subducta erat, dormīret. Mox nāvis, quae adhūc ērēcta steterat, in eam partem ubi Iāsōn iacēbat su- bitō dēlapsa virum īfēlīcēm oppressit.



MEDEA MEDITATING THE MURDER OF HER SONS

ULYSSES

Ulysses, a famous Greek hero, took a prominent part in the long siege of Troy. After the fall of the city, he set out with his followers on his homeward voyage to Ithāca, an island of which he was king; but being driven out of his course by northerly winds, he was compelled to touch at the country of the Lotus-eaters, who are supposed to have lived on the north coast of Africa. Some of his comrades were so delighted with the lotus fruit that they wished to remain in the country, but Ulysses compelled them to embark again and continued his voyage. He next came to the island of Sicily, and fell into the hands of the giant Polyphēmus, one of the Cyclōpes. After several of his comrades had been killed by this monster, Ulysses made his escape by stratagem and reached the country of the winds. Here he received the help of Aeōlus, king of the winds, and having set sail again, arrived within sight of Ithāca; but owing to the folly of his companions, the winds became suddenly adverse and he was again driven back. He then touched at an island which was the home of Circe, a powerful enchantress, who exercised her charms on his companions and turned them into swine. By the help of the god Mercury, Ulysses not only escaped this fate himself, but also forced Circe to restore her victims to human shape. After staying a year with Circe, he again set out and eventually reached his home,

81. HOMEWARD BOUND

Urbem Trōiam ā Graecīs decem annōs obsessām esse satis cōnstat; dē hōc enim bellō Homērus, māximus poētārum Graecōrum, Iliadem opus nōtissimum scripsit. Trōiā tandem per īnsidiās captā, Graecī longō bellō fessī domum redire mātūrāvērunt. Omnibus rēbus igitur ad 5 profectiōnem parātīs, nāvīs dēdūxērunt, et tempestātem idōneam nactī māgnō cum gaudiō solvērunt. Erat inter pīmōs Graecōrum Ulixēs quīdam, vir summae virtūtis ac prūdentiae, quem dīcunt nōnnūllī dolum istum excōgitāsse quō Trōiam captam esse cōnstat. Hīc rēgnūm 10 īnsulae Ithacae obtinuerat, et paulō antequam cum reliquīs Graecīs ad bellum profectus est, puellam fōrmōsissimam, nōmine Pēnelopēn, in mātrīmōnium dūxerat. Nunc igitur cūm iām decem annōs quāsi in exsiliō cōnsūmpsisset, māgnā cupiditāte patriae et uxōris vidēndae 15 ārdēbat.

82. THE LOTUS-EATERS

Postquam tamen pauca mīlia passuum ā lītore Trōiae prōgressī sunt, tanta tempestās subitō coorta est ut nūlla nāvium cursum tenēre posset, sed aliae aliās in partīs disicērentur. Nāvis autem, quā ipse Ulixēs vehēbātur, vī tempestātis ad mērīdiēm dēlāta decimō diē ad lītus Libyae appulsa est. Ancorīs iactīs Ulixēs cōstituit nōnnūllōs ē sociīs in terram expōnere, quī aquam ad nāvem referrent et quālis esset nātūra ēius regiōnis cōgnōscerent. Hī igitur ē nāvī ēgressī imperāta facere 25 parābant. Dum tamen fontem quāerunt, quibusdam ex incolīs obviām factī ab iīs hospitiō acceptī sunt. Accidit autem ut māior pars vīctūs eōrum hominum in mīrō

quōdam frūctū, quem lōtum appellābant, cōsisteret. Quam cum Graecī ~~curvantur~~ gustāssent, patriae et sociōrum statim oblītī cōfīrmāvērunt sē semper in eā terrā mānsūrōs, ut dulcī illō cibō in perpetuum vēscerentur.

83. *THE RESCUE*

5 Ulixēs cum ab hōrā septimā ad vesperum exspectāsset, veritus nē sociī suī in perīculō versārentur, nōnnūllōs ē reliquīs mīsit, ut quae causa esset morae cōgnōscerent. Hī igitur in terram expositī ad vīcum quī nōn longē aberat sē contulērunt; quō cum vēnissent, sociōs suōs 10 quasi vīnō ēbriōs repperērunt. Tum ubi causam veniendī docuērunt, iīs persuādēre cōnābantur ut sēcum ad nāvem redīrent. Illī tamen resistere ac manū sē dēfendere coepērunt, saepe clāmitantēs sē numquam ex eō locō abitūrōs. Quae cum ita essent, nūntiī rē īfectā ad 15 Ulixem rediērunt. Hīs rēbus cōgnitīs ipse cum omnibus quī in nāvī relictī erant ad locum vēnit; et sociōs suōs frūstrā hortātus ut suā sponte redīrent, manibus eōrum post terga vinctīs invītōs ad nāvem reportāvit. Tum ancorīs sublātīs quam celerrimē ē portū solvit.

84. *THE ONE-EYED GIANT*

20 Postquam cā tōtā nocte rēmīs contendērunt, postrīdiē ad terram īgnōtam nāvēm appulērunt. Tum, quod nātūram ēius regiōnis īgnōrābat, ipse Ulixēs cum duodecim ē sociīs in terram ēgressus loca explōrāre cōnstituit. Paulum ā lītore prōgressī ad spēluncam ingentem 25 pervēnērunt, quam habitārī sēnsērunt; ēius enim introitum et nātūrā locī et manū mūnītum esse animadverterunt. Mox, etsī intellegēbant sē nōn sine perīculō id factūrōs, spēluncam intrāvērunt; quod cum fēcissent,

māgnam cōpiam lactis in vāsīs ingentibus conditam invenērunt. Dum tamen mīrantur quis in eā sēde habitāret, sonitum terribilem audīvērunt, et oculīs ad portam tortīs mōnstrum horribile vīdērunt, hūmānā quidem speciē et figūrā, sed ingentī māgnitūdine corporis. Cum 5 autem animadvertisserent mōnstrum ūnum oculum tantum habēre in mediā fronte positum, intellēxērunt hunc esse ūnum ē Cyclōpibus, dē quibus fāmam iam accēperant.

85. *THE GIANT'S SUPPER*

Cyclōpēs autem pāstōrēs erant quīdam quī īnsulam 10 Siciliam et praecipuē montem Aetnam incolēbant; ibi enim Volcānus, praeses fabrōrum et īgnis repertor, cūius servī Cyclōpēs erant, officīnam suam habēbat.

Graecī igitur simul ac mōnstrum vīdērunt, terrōre paene exanimātī in interiōrem partem spēluncae refūgē- 15 runt et sē ibi abdere cōnābantur. Polyphēmus autem (sīc enim Cyclōps appellābātur) pecus suum in spēluncam compulit; deinde, cum saxō ingentī portam obstrūxisset, īgnem in mediā spēluncā fēcit. Hōc factō, oculō omnia perlūstrābat, et cum sēnsisset hominēs in interiōre 20 parte spēluncae esse abditōs, māgnā vōce exclāmāvit: “Quī hominēs estis? Mercātōrēs an latrōnēs?” Tum Ulixēs respondit sē neque mercātōrēs esse neque praedandī causā vēnisse; sed ā Trōiā redeuntīs vī tempestātum ā rēctō cursū dēpulsōs esse. Ārāvit etiam ut sibi 25 sine iniūriā abīre licēret. Tum Polyphēmus quaeſīvit ubi esset nāvis quā vectī essent; sed Ulixēs cum sibi māximē praecavendum esse bene intellegeret, respondit nāvem suam in rūpīs coniectam omnīnō frāctam esse. Polyphēmus autem nūllō respōnsō datō duo ē sociīs manū 30

corripuit, et membrīs eōrum dīvulsīs carnem dēvorāre coepit.

86. *A DESPERATE SITUATION*

Dum haec geruntur, Graecōrum animōs tantus terror occupāvit ut nē vōcem quidem ēdere possent, sed omni spē salūtis dēpositā mortem praeſentem exspectārent. Polyphēmus, postquam famēs hāc tam horribilī cēnā dēpulsa est, humī prōstrātus somnō sē dedit. Quod cum vīdisset Ulixēs, tantam occāsiōnem reī gerendae nōn omittendam arbitrātus, in eō erat ut pectus mōnstri gladiō trānsfigeret. Cum tamen nihil temerē agendum exīstīmāret, cōnstituit explōrāre, antequam hōc faceret, quā ratiōne ex spēluncā ēvādere possent. At cum saxum animadvertisset quō introitus obstrūctus erat, nihil sibi prōfutūrum intellēxit sī Polyphēmum interfēcisset. Tanta enim erat ēius saxī māgnitūdō ut nē ā decem quidem hominibus āmovērī posset. Quae cum ita essent, Ulixēs hōc cōnātū dēstitit et ad sociōs rediit; qui cum intellēxisserent quō in locō rēs essent, nūllā spē salūtis oblātā dē fortūnīs suīs dēspērāre coepērunt. Ille tamen nē animōs dēmitterent vehementer hortātus est; dēmōnstrāvit sē iam anteā ē multīs et māgnīs perīculīs ēvāsisse, neque dubium esse quīn in tantō discrīmine dī auxilium lātūrī essent.

87. *A PLAN FOR VENGEANCE*

Ortā lūce Polyphēmus iam ē somnō excitātus idem quod hesternō diē fēcit; correptīs enim duōbus ē reliquīs virīs carnem eōrum sine morā dēvorāvit. Tum, cum saxum āmōvisset, ipse cum pecore suō ex spēluncā prōgressus est; quod cum Graecī vidērent, māgnam in spem

sē post paulum ēvāsūrōs vēnērunt. Mox tamen ab hāc spē repulsī sunt; nam Polyphēmus, postquam omnēs ovēs exiērunt, saxum in locum restituit. Reliquī omnī spē salūtis dēpositā lāmentīs lacrimīsque sē dēdidērunt; Ulixēs vērō, quī, ut suprā dēmōnstrāvimus, vir māgnī 5 fuit cōsiliī, etsī intellegēbat rem in discrīmine esse, nōn-dum omnīnō dēspērābat. Tandem, postquam diū haec tōtō animō cōgitāvit, hōc cōsiliū cēpit. Ē lignīs quae in spēluncā reposita erant pālum māgnū dēlēgit. Hunc summā cum dīligentiā praeacūtum fēcit; tum, 10 postquam sociīs quid fierī vellet ostendit, rēditum Polyphēmī exspectābat.

88. A GLASS TOO MUCH

Sub vesperum Polyphēmus ad spēluncam rediit, et eōdem modō quō anteā cēnāvit. Tum Ulixēs ūtrem vīnī prōmpsīt, quem forte (id quod eī erat salūtī) 15 sēcum attulerat; et postquam māgnū pōculū vīnō complēvit, mōnstrūm ad bibendum prōvocāvit. Polyphēmus, quī numquam anteā vīnum gustāverat, tōtū pōculū statim exhausit; quod cum fēcisset, tantam voluptātem percēpit ut iterum et tertium pōculū re- 20 plērī iusserit. Tum, cum quaeſīvisset quō nōmine Ulixēs appellārētur, ille respondit sē Nēminem appellārī; quod cum audīvisset, Polyphēmus ita locūtus est: “Hanc tibi grātiām prō tantō beneficiō referam; tē postrēmū omnīum dēvorābō.” Hōc cum dīxisset, cibō 25 vīnōque gravis recubuit et brevī tempore somnō oppres-sus est. Tum Ulixēs sociīs convocātīs, “Habēmus,” in-quit, “quam petiīmus facultātem; nē igitur tantam oc-cāsiōnēm reī gerendae omittāmus.”

89. *THE BLINDING OF POLYPHEMUS*

Hāc orātiōne habitā, postquam extrēmum pālum ignī calefēcit, oculum Polyphēmī dormientis ferventī lignō perfōdit; quō factō omnēs in dīversās spēluncae partis sē abdidērunt. At ille subitō illō dolōre oculī ē somnō 5 excitātus clāmōrem terribilem sustulit, et dum per spēluncam errat, Ulixem manū prehendere cōnābātur; cum tamen iam omnīnō caecus esset, nūllō modō hōc efficere potuit. Intereā reliquī Cyclōpēs clāmōre audītō undique ad spēluncam convēnērunt, et ad introi- 10 tum adstantēs quid Polyphēmus ageret quaesīvērunt, et quam ob causam tantum clāmōrem sustulisset. Ille re- spondit sē graviter vulnerātum esse et māgnō dolōre adfici. Cum tamen posteā quaesīvissent quis eī vim intulisset, respondit ille Nēminem id fēcisse; quibus rēbus 15 audītīs ūnus ē Cyclōpibus: "At sī nēmō," inquit, "tē vulnerāvit, haud dubium est quīn cōnsiliō deōrum, qui- bus resistere nec possumus nec volumus, hōc suppliciō adficiāris." Hōc cum dīxisset, abiērunt Cyclōpēs eum in īnsāniam incidisse arbitrātī.

90. *THE ESCAPE*

20 Polyphēmus ubi sociōs suōs abiisse sēnsit, furōre atque āmentiā impulsus Ulixem iterum quaerere coepit; tandem cum portam invēnisset, saxum quō obstrūcta erat āmōvit, ut pecus in agrōs exīret. Tum ipse in introitū cōnsēdit, et ut quaeque ovis ad hunc locum vē- 25 nerat, ēius tergum manibus trāctābat, nē virī inter ovīs exīre possent. Quod cum animadvertisset Ulixēs, intel- lēxit omnem spem salūtis in dolō magis quam in virtūte pōnī. Itaque hōc cōsiliū iniit. Prīmū trīs quās

vīdit pinguissimās ex ovibus dēlēgit, quās cum inter sē vīminibus coniūnxisset, ūnum ex sociīs suīs ventribus eārum ita subiēcit ut omnīnō latēret; deinde ovīs hominem sēcum ferentīs ad portam ēgit. Id accidit quod fore suspicātus erat. Polyphēmus enim postquam terga ovium manibus trāctāvit, eās praeterīre passus est. Ulixēs ubi rem tam fēlīciter ēvēnisse vīdit, omnīs sociōs suōs ex ūrdine eōdem modō ēmīsit; quō factō ipse novissimus ēvāsit.

91. *OUT OF DANGER*

Hīs rēbus ita cōfēctīs, Ulixēs veritus nē Polyphē-¹⁰ mus fraudem sentīret, cum sociīs quam celerrimē ad lītus contendit; quō cum vēnissent, ab iīs quī nāvī praēsidiō relictī erant māgnā cum laetitiā exceptī sunt. Hī enim cum ānxiīs animīs iam trīs diēs continuōs reditum eōrum exspectāvissent, eōs in aliquod perīculum¹⁵ māgnūm incidiisse (id quidem quod erat) suspicātī, ipsī auxiliandī causā ēgredī parābant. Tum Ulixēs nōn satis tūtum arbitrātus in eō locō manēre, quam celerrimē proficīscī cōnstituit. Iussit igitur omnīs nāvem cōnscendere, et ancorīs sublātīs paulum ā lītore in altum prōvectus²⁰ est. Tum māgnā vōce exclāmāvit: “Tū, Polyphēme, quī iūra hospitī spērnis, iūstam et dēbitam poenam immānitātis tuae solvistī.” Hāc vōce audītā Polyphēmus īrā vehementer commōtus ad mare sē contulit, et ubi nāvem paulum ā lītore remōtam esse intellēxit, saxum²⁵ ingēns manū correptum in eam partem coniēcit unde vōcem venīre sēnsit. Graecī autem, etsī nōn multum āfuit quīn submergerentur, nūllō damnō acceptō cursum tenuērunt.

92. *THE COUNTRY OF THE WINDS*

Pauca mīlia passuum ab eō locō prōgressus Ulixēs ad īsulam Aeoliam nāvem appulit. Haec patria erat ventōrum.

“Hīc vāstō rēx Aeolus antrō

5 luctantīs ventōs tempestātēsque sōnōrās
imperiō premit ac vinclīs et carcere frēnat.”

Ibi rēx ipse Graecōs hospitiō excēpit, atque iīs persuāsit
ut ad recuperandās vīrīs paucōs diēs in eā regiōne com-
morārentur. Septimō diē cum sociī ē labōribus sē recē-
10 pissent, Ulixēs, nē annī tempore ā nāvigātiōne exclūde-
rētur, sibi sine morā proficīscendum statuit. Tum
Aeolus, quī sciēbat Ulixem cupidissimum esse patriae
videndae, eī iam profectūrō māgnum saccum ē coriō
cōfectum dedit, in quō ventōs omnīs praeter
15 ūnum inclūserat. Zephyrum tantum solverat, quod ille
ventus ab īsulā Aeoliā ad Ithacam nāvigantī est secun-
dus. Ulixēs hōc dōnum libenter accēpit, et grātiīs prō
tantō beneficiō āctīs saccum ad mālum adligāvit. Tum
omnibus rēbus ad profectiōnem parātīs merīdiānō ferē
20 tempore ē portū solvit.

93. *THE WIND-BAG*

Novem diēs secundissimō ventō cursum tenuērunt,
iamque in cōspectum patriae suaē vēnerant, cum
Ulixēs lassitūdine cōfectus (ipse enim gubernābat)
ad quiētem capiendam recubuit. At sociī, quī iam
25 dūdum mīrābantur quid in illō saccō inclūsum esset,
cum ducem somnō oppressum vidērent, tantam occā-
siōnem nōn omittendam arbitrātī sunt; crēdēbant
enim aurum et argentum ibi esse cēlāta. Itaque spē

lucrī adductī saccum sine morā solvērunt, quō factō ventī
 “velut āgmine factō
 quā data porta ruunt, et terrās turbine perflant.”
 Hīc tanta tempestās subitō coorta est ut illī cursum
 tenēre nōn possent sed in eandem partem unde erant 5
 profectī referrentur. Ulixēs ē somnō excitātus quō in
 locō rēs esset statim intellēxit; saccum solūtum, Ithacam
 post tergum relictam vīdi. Tum vērō īrā vehementer
 exārsit sociōsque obiūrgābat quod cupiditātē pecūniae
 adductī spem patriae videndae prōiēcissent. 10

94. *A DRAWING OF LOTS*

Brevī spatiō intermissō Graecī īinsulae cuidam appro-
 pinquāvērunt in quā Circē, fīlia Sōlis, habitābat. Quō
 cum nāvem appulisset, Ulixēs in terram frūmentandī
 causā ēgrediendum esse statuit; nam cōgnōverat frū-
 mentum quod in nāvī habērent iam dēficere. Sociīs 15
 igitur ad sē convocātīs quō in locō rēs esset et quid
 fierī vellet ostendit. Cum tamen omnēs memoriā
 tenērent quam crūdēlī morte necātī essent iī quī nūper
 ē nāvī ēgressī essent, nēmō repertus est qui hōc negō-
 tium suscipere vellet. Quae cum ita essent, rēs ad con- 20
 trōversiam dēducta est. Tandem Ulixēs cōnsēnsū om-
 nium sociōs in duās partīs dīvīsit, quārum alterī Eury-
 lochus, vir summae virtūtis, alterī ipse praeesset. Tum
 hī inter sē sortītī sunt uter in terram ēgrederētur. Hōc
 factō, Eurylochō sorte ēvēnit ut cum duōbus et vīgintī 25
 sociīs rem susciperet.

95. *THE HOUSE OF THE ENCHANTRESS*

Hīs rēbus ita cōnstitūtīs iī quī sortītī erant in interiō-
 rem partem īinsulae profectī sunt. Tantus tamen timor

animōs eōrum occupāverat ut nihil dubitārent quīn mortī obviam īrent. Vix quidem poterant iī quī in nāvī relictī erant lacrimās tenēre; crēdēbant enim sē sociōs suōs numquam post hōc tempus vīsūrōs. Illī 5 autem aliquantum itineris prōgressī ad vīllam quandam pervēnērunt summā māgnificentiā aedificātam, cūius ad ūstium cum adiissent, cantum dulcissimum audīvērunt. Tanta autem fuit ēius vōcis dulcēdō ut nūllō modō re-
tinērī possent quīn iānuam pulsārent. Hōc factō ipsa 10 Circē forās exiit, et summā cum benignitāte omnīs in hospitium invītāvit. Eurylochus īnsidiās sibi comparārī suspicātus forīs exspectāre cōnstituit, sed reliquī reī novi-
tāte adductī intrāvērunt. Cēnam māgnificam omnibus rēbus īstrūctam invēnērunt et iūssū dominae libentis-
15 simē accubuērunt. At Circē vīnum quod servī apposuērunt medicāmentō quōdam miscuerat; quod cum Graecī bibissent, gravī somnō subitō oppressī sunt.

96. *THE CHARM*

Tum Circē, quae artis magicae summam scientiam habēbat, baculō aureō quod gerēbat capita eōrum teti-
20 git; quō factō omnēs in porcōs subitō conversī sunt. Intereā Eurylochus īgnārus quid in aedibus agerētur ad ūstium sedēbat; postquam tamen ad sōlis occāsum ānxiō animō et sollicitō exspectāvit, sōlus ad nāvem regredī cōnstituit. Eō cum vēnisset, sollicitūdine ac timōre tam
25 perturbātus fuit ut quae vīdisset vix dīlūcidē nārrāre posset. Ulixēs autem satis intellēxit sociōs suōs in periculō versārī, et gladiō correptō Eurylochō imperā-
vit ut sine morā viam ad istam domum dēmōnstrāret. Ille tamen multīs cum lacrimīs Ulixem complexus
30 obsecrāre coepit nē in tantum periculum sē committeret;

sī quid gravius eī accidisset, omnium salūtem in summō discrīmine futūram. Ulixēs autem respondit sē nēmī-nem invītum sēcum adductūrum; eī licēre, sī māllet, in nāvī manēre; sē ipsum sine ullō praesidiō rem sus-ceptūrum. Hōc cum māgnā vōce dīxisset, ē nāvī dē- 5 siluit et nūllō sequente sōlus in viam sē dedit.

97. *THE COUNTERCHARM*

Aliquantum itineris prōgressus ad vīllam māgnificam pervēnit, quam cum oculīs perlūstrāsset, statim intrāre statuit; intellēxit enim hanc esse eandem domum dē quā Eurylochus mentiōnem fēcisset. At cum in eō esset ut 10 līmen intrāret, subitō eī obviam stetit adulēscēns fōrmā pulcherrimā aureum baculum gerēns. Hīc Ulixem iam domum intrantem manū corripuit et, “Quō ruis?” inquit. “Nōnne scīs hanc esse Circēs domum? Hīc inclūsī sunt amīcī tuī ex hūmānā speciē in porcōs con- 15 versī. Num vīs ipse in eandem calamitātem venīre?” Ulixēs simul ac vōcem audīvit, deum Mercurium āgnōvit; nūllīs tamen precibus ab īstitūtō cōnsiliō dēterrēri potuit. Quod cum Mercurius sēnsisset, herbam quan-dam eī dedit, quam contrā carmina multum valēre dīcē- 20 bat. “Hanc cape,” inquit, “et ubi Circē tē baculō tetigerit, tū strictō gladiō impetum in eam vidē ut faciās.” Mercurius postquam fīnem loquendī fēcit,
“mortālīs vīsūs mediō sermōne reliquit,
et procul in tenuem ex oculīs ēvānuit auram.” 25

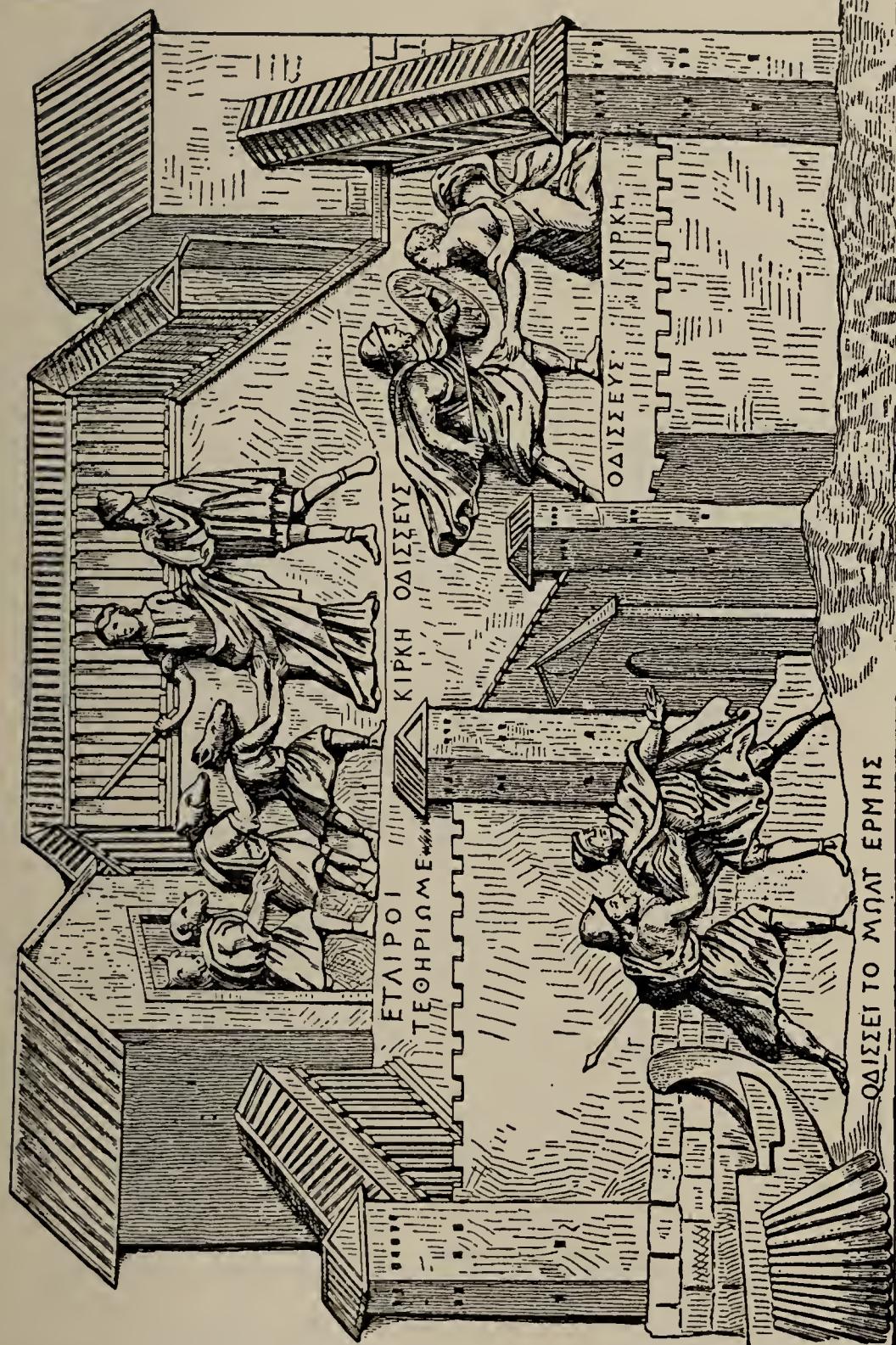
98. *THE ENCHANTRESS IS FOILED*

Brevī intermissō spatiō Ulixēs ad omnia perīcula sub-eunda parātus iānuam pulsāvit, et foribus patefactīs ab ipsā Circē benīgnē exceptus est. Omnia eōdem modō

atque anteā facta sunt. Cēnam māgnificē īstrūctam vīdit et accumbere iūssus est. Mox, ubi famēs cibō dēpulsa est, Circē pōculum aureum vīnō replētum Ulixī dedit. Ille etsī suspicātus est venēnum sibi parā-
5 tum esse, pōculum exhausit; quō factō Circē postquam caput ēius baculō tetigit, ea verba locūta est quibus sociōs ēius anteā in porcōs converterat. Rēs tamen omnīnō aliter ēvēnit atque illa spērāverat. Tanta enim vīs erat ēius herbae quam Ulixī Mercurius dederat ut
10 neque venēnum neque verba quicquam efficere possent. Ulixēs autem, ut eī praeceptum erat, gladiō strictō impe-
tum in eam fēcit et mortem minitābatur. Circē cum artem suam nihil valēre sēnsisset, multīs cum lacrimīs eum obsecrāre coepit nē sibi vītam adimeret.

99. *MEN ONCE MORE*

15 Ulixēs autem ubi sēnsit eam timōre perterritam esse, postulāvit ut sociōs suōs sine morā in hūmānam speciem redūceret (certior enim factus erat ā deō Mercuriō eōs in porcōs conversōs esse); nisi id factum esset, sē dēbitās poenās sūmptūrum ostendit. Circē hīs rēbus graviter
20 commōta eī ad pedēs sē prōiēcit, et multīs cum lacrimīs iūre iūrandō cōnfīrmāvit sē quae ille imperāset omnia factūram. Tum porcōs in ātrium immittī iussit. Illi datō sīgnō inruērunt, et cum ducem suum āgnōvissent, māgnō dolōre adfectī sunt quod nūllō modō eum dē rē-
25 bus suīs certiōrem facere poterant. Circē tamen un-
guentō quōdam corpora eōrum ūnxit; quō factō sunt om-
nēs statim in hūmānam speciem reductī. Māgnō cum gaudiō Ulixēs suōs amīcōs āgnōvit, et nūntium ad litus mīsit, quī reliquīs Graecīs sociōs receptōs esse diceret.
30 Illī autem hīs rēbus cōgnitīs statim ad domum Circaeam



ULYSSES AND CIRCE

ΕΚΤΗΣ ΔΙΗΓΗΣΗΝΟΣ ΤΗΣ ΠΡΟΣ ΑΛΚΙΝΟΥΝ ΤΟΥ ΚΑΠΠΑ

sē contulērunt; quō cum vēnissent, ūniversī laetitiae sē dēdidērunt.

100. *AFLOAT AGAIN*

Postrīdiē ēius diēi Ulixēs ex hāc īsulā quam celerrimē discēdere in animō habēbat. Circē tamen cum haec cōgnōvisset, ex odiō ad amōrem conversa omnibus preci- 5 bus eum ḍrāre et obtestārī coepit ut paucōs diēs apud sē morārētur; quā rē tandem impetrātā tanta beneficia in eum contulit ut facile eī persuāsum sit ut diūtius manēret. Postquam tamen tōtum annum apud Circēn cōnsūmpserat, Ulixēs māgnō dēsideriō patriae suae 10 mōtus est. Sociīs igitur ad sē convocātīs quid in animō habēret ostendit. Ubi tamen ad lītus dēscendit, nāvem suam tempestātibus tam adflīctam invēnit ut ad nāvigandum paene inūtilis esset. Hāc rē cōgnitā omnia quae ad nāvīs reficiendās ūsuī essent comparārī iussit, quā 15 in rē tantam dīlignantiam omnēs adhibēbant ut ante tertium diem opus perfēcerint. At Circē ubi omnia ad profectiōnem parāt̄ esse vīdit, rem aegrē ferēbat et Ulixem vehementer obsecrābat ut eō cōnsiliō dēsisteret. Ille tamen, nē annī tempore ā nāvigātiōne exclūderētur, 20 mātūrandum sibi exīstimāvit, et tempestātem idōneam nactus nāvem solvit. Multa quidem perīcula Ulixī subeunda erant antequam in patriam suam pervenīret, quae tamen hōc locō longum est perscrībere.

NOTES

PERSEUS

The numbers refer to the page of text and the line on the page respectively.

3. 6. Danaē. Many proper names in this book are words borrowed by Latin from Greek, and have forms not given in the regular Latin declensions. It will not be necessary to learn the declension of such words.

7. enim. This word commonly stands second in its clause.

8. turbābat. Notice that this verb and **dormiēbat** below are in the imperfect tense to denote a state of things existing at the past time indicated by **territa est**.

autem. This word has the same peculiarity of position as **enim**; so also **igitur**, which occurs in line 11.

12. Seriphum. Notice that Latin says 'the island Seriphos,' but English more often 'the island of Seriphos.'

13. appulsa est. **Postquam** is regularly followed by the perfect or present indicative, but the English translation usually requires the pluperfect.

15. quōdam. *Quīdam* means 'certain' as applied to some person or thing not fully described, while *certus* means 'certain' in the sense of 'determined,' 'sure.'

ad domum. This means 'to the house'; 'to be brought home' would be *domum addūcī*, without the preposition.

16. Ille is often used, as here, when the subject is changed to a person mentioned in the preceding sentence. In this use it is to be translated 'he.'

3. 18. **beneficiō.** See the derivation of this word in the vocabulary.

20. **multōs annōs.** Duration of time is regularly expressed in the accusative case.

22. **eam.** Latin has no pronoun of the third person, and *is* often takes the place of one; it is then to be translated 'he,' 'she,' 'it,' 'they,' according to its form.

25. **haec.** The literal translation would be 'these things,' but we must say 'thus' or 'as follows.'

4. 1. **es.** With *iam dūdum* and similar expressions of duration, the present indicative is often used to denote an action or state begun in the past but continuing in the present. The English equivalent is the perfect.

hīc, is not the pronoun, but an adverb.

2. **mihi.** This dative may be translated 'for me.' How would 'to me' with a verb of motion be put?

3. **refer.** *Dicō*, *dūcō*, *faciō*, and *ferō* have the imperative forms *dīc*, *dūc*, *fac*, and *fer*, instead of *dīce*, etc.

4. **Perseus.** When the subordinate and the principal clause of a Latin sentence have the same subject, this usually stands first, followed by the subordinate clause.

haec. Here a different rendering is required from that suggested in the note on 3, 25. What is it? Notice that it is necessary to know the literal significance of the Latin words, but that the translation must often be something quite different if it is to be acceptable English. The rule for translation is: Discover the exact meaning of the original; then express the same idea correctly and, if you can, elegantly in the language into which you are translating.

5. **continentem.** What is the derivation of this word?

vēnit. Is this present or perfect? How do you know?

4. 8. **Graeās.** The Graeae were three old women who had one eye and one tooth in common, and took turns in using them.

9. **galeam.** This belonged to Pluto, the god of the underworld of the dead, and whosoever wore it was invisible. The story is that Perseus compelled the Graeae to tell him how to obtain the helps to his enterprise by seizing their tooth and eye.

11. **pedibus**, 'on his feet,' dative of indirect object. **induit.** See the note on 3, 13.

āera. *Āer* is borrowed from Greek, and keeps this Greek form for its accusative.

12. **volābat.** Distinguish between *volō*, *volāre*, and *volō*, *velle*.

13. **cēterīs.** *Cēterī* is used to denote all not already named ('the other'), while *alīi* denotes some of those who have not been already named ('other').

14. **speciē horribili**, 'of terrible appearance,' ablative of description. A noun never stands alone in this construction.

eārum. See the note on 3, 22.

15. **contēcta.** This and *factae* below are used as predicate adjectives, not to form the pluperfect passive with *erant*. Translate, therefore, 'were covered,' not 'had been covered.'

18. **vertēbantur.** The imperfect here denotes customary action, one of its regular uses.

19. **Ille.** See the note on 3, 16.

20. **hōc modō**, ablative of manner.

21. **vēnit, dormiēbat.** The perfect simply expresses an action which took place in past time, the imperfect tells of a state of things existing at that past time.

25. **fugit.** When *dum* means 'while,' 'as,' it is followed by the present indicative, even when used of past events.

4. 26. *fēcit*. Like *postquam*, *ubi* has the present or perfect indicative, where English would use the pluperfect.

5. 2. *illō tempore*, ablative of time.

rēgnābat. Observe the force of the tense, and try to find the reason for each change of tense in this paragraph.

Hīc. This must here be translated simply 'he.' Compare the use of *Ille*, 3, 16.

4. *veniēbat*. See the note on 4, 18.

6. *omnium*, 'of all men,' or 'of all.' The adjective is used as a noun, as in the second of the English expressions.

ōrāculum. It was believed in antiquity that the will of the gods and a knowledge of future events might be learned at certain shrines, of which the most famous were those of Apollo at Delphi, of Zeus or Jupiter at Dodona, and of Hammon in Egypt. Hammon was really an Egyptian god, represented as having the horns of a ram, but he was identified by the Greeks with Zeus and by the Romans with Jupiter.

7. *filiam*. Where there is no ambiguity, the possessive is often omitted in Latin.

8. *autem* often, as here, simply introduces an explanation ('now').

nōmine, 'by name.'

9. *Cēpheus*. See the note on *Perseus*, 4, 4.

10. *cīvīs suōs*, 'his subjects.'

13. *certam*. See the note on *quōdam*, 3, 15. *Diēs* is regularly masculine, but when used of an appointed day it is often feminine.

omnia, 'all things,' 'everything,' or 'all.' See the note on *omnium*, line 6.

16. *dēplōrābant*, *tenēbant*. Be careful to show the meaning of the tense by your translation.

5. 18. **quaerit.** The present is often used of a past action instead of the perfect, to bring the action more vividly before us as if it were taking place now. This is called the historical present.

19. **haec geruntur**, 'this is going on.'

20. **horribili.** Here the adjective is made emphatic by being put before its noun; in 4, 14 the same effect is gained by putting *horribili* last in its clause.

22. **omnibus**, dative of indirect object after the compound verb (*in + iaciō*). Translate 'inspired in all,' but the literal meaning is 'threw into all.'

26. **induit.** See the note on 3, 13.
āera. See the note on 4, 11.

6. 2. **suō, ēius.** Distinguish carefully between these words. *Suus* is used of something belonging to the subject, *ēius* of something belonging to some other person or thing just mentioned.

5. **volat.** See the note on 4, 25.

7. **sustulit.** Notice that the perfect forms of *tollō* are the same as those of *sufferō* (*sub + ferō*), 'endure.'

8. **neque**, here to be translated 'and . . . not.' *Neque* is thus used regularly for *et nōn*.

13. **exanimāta**, used here as a predicate adjective.

16. **rettulit.** 'To give thanks' or 'thank' is usually *grātiās agere*, as in 3, 19; *grātiām referre* means 'to show one's gratitude,' 'to recompense' or 'requite.'

18. **dūxit.** This word came to mean 'marry,' because the bridegroom 'led' his bride in a wedding procession to his own home. It will be seen, therefore, that it can be used only of the man.

Paucōs annōs. See the note on 3, 20.

20. **omnīs.** What does the quantity of the *i* tell you about the form?

7. 1. **quod**, not the relative pronoun, but a conjunction.

7. 3. *eō*, the adverb.

in ātrium. Although *intrūpit* means 'burst *into*,' the preposition is nevertheless required with the noun to express the place into which he burst.

6. *ille*. See the note on *Perseus*, 4, 4.

8. *Acrisi*. In Nepos, Caesar, Cicero, and Vergil, the genitive singular of second-declension nouns in *-ius* and *-ium* ends in *ī*, not *īī*; but the nominative plural ends in *īī*, and the dative and ablative plural in *īīs*.

10. *istud*. Remember that *iste* is commonly used of something connected with the person addressed. Here the meaning may be 'that oracle I told you of.' See 3, 4.

12. *Lārisam*. See the note on 3, 12.

neque enim, 'for . . . not,' as if simply *nōn enim*, but Latin uses *neque* to connect the clauses.

14. *in omnīs partīs*, 'in all directions' or 'in every direction.'

15. *Multī*. See the note on *omnium*, 5, 6.

17. *discōrum*. The discus was a round, flat piece of stone or metal, and the athletes tried to see who could throw it farthest.

18. *cāsū*. This is one of the ablatives of manner that do not take *cum*.

19. *stābat*. Notice the tense.

HERCULES

9. 2. *omnium hominum*. This means 'all men' in the sense of 'all mankind.'

3. *ōderat*. *Ōdī* is perfect in form, but present in meaning; and the pluperfect has in like manner the force of an imperfect.

5. *media nocte*, 'in the middle of the night,' 'in the dead of night.'

9. 7. *Nec tamen*, 'not . . . however.' See the note on *neque enim*, 7, 12.

8. *movēbant*. Contrast this tense with *appropinquāverant* and *excitātī sunt*.

13. *Tālī modō = hōc modō*, 4, 20.

20. *ā puerō*, 'from a boy,' 'from boyhood.' *exercēbat*, the imperfect of customary action, as is also *cōnsūmēbat*.

24. *autem*. See the note on 5, 8.

25. *artī*, dative of indirect object with the intransitive verb *studēbat*.

10. 2. *omnibus vīribus*, 'with all his might,' ablative of manner.

3. *ē vītā*. Notice that the preposition denoting separation appears both with the noun and in the verb. Compare *in ātrium inrūpit*, 7, 3.

4. *neque quisquam*. 'and not any one,' *i.e.* 'and no one.' *Quisquam* is used chiefly in negative sentences.

5. *voluit*, 'was willing.'

7. *facit*. See the note on 4, 25.

8. *nōmine*. See the note on 5, 8.

9. *vir crūdēlissimus*, not 'cruellest man,' but 'most cruel man.' The superlative is often thus used to denote simply a high degree of the quality.

cōnsuēverat. Inceptive verbs end in *scō* and denote the beginning of an action or state. The perfect and pluperfect of such verbs often represent the state of things resulting from the completion of the action, and are then to be translated as present and imperfect respectively. So *cōnsuēscō* = 'I am becoming accustomed,' *cōsuēvī* = 'I have become accustomed' or 'am accustomed,' *cōsuēveram* = 'I had become accustomed' or 'was accustomed.'

10. 11. *sacrificiō*, 'for the sacrifice,' dative of purpose.
ea. Why is *diēs* feminine here? See the note on *certam*, 5, 13.

12. *omnia*. See the note on 5, 13.

15. *capitibus*, dative of indirect object after the compound verb (*in + pōnō*).

16. *iam*. The omission of the conjunction that would naturally join this clause with the preceding, and the repetition of *iam*, which thus in a way connects the two clauses, reflect the imminence of the danger and heighten our anxiety for the hero. Observe too how the tenses of the verbs contribute to the vividness of the picture. We see Hercules at the altar and the priest, knife in hand, about to give the fatal blow.

18. *alterō*. Supply *ictū*.

19. *Thēbīs*, locative case. Notice that some names of towns are plural in form.

21. *Thēbānīs*, dative with the adjective *fīnitimī autem*, 'now.'

22. *Thēbās*. Names of towns are used without a preposition to express the place to which.

23. *veniēbant*, *postulābant*, imperfect of customary action.

25. *cīvīs suōs*, 'his fellow-citizens.' Compare 5, 10.
hōc stīpendiō, ablative of separation.

27. *atque*. This conjunction adds an important statement by way of supplement. Here the meaning is something like 'and not only that, but.'

11. 11. *conversa*. *Est* and *sunt* are frequently not expressed with the perfect participle.

17. *suōs ipse suā*. Notice how the enormity of the crime is emphasized by the use of all these words repeating the same idea.

23. *ōrāculum Delphicum*. See the note on 5, 6.
hōc ōrāculum omnium = *hōc omnium ōrāculōrum*.

11. 25. *Hōc in templō.* Monosyllabic prepositions often stand between the noun and an adjective modifying it.

12. 1. *qui.* Remember that the relative pronoun agrees in gender, number, and person with its antecedent; that its case depends upon its use. How are the person and number of *qui* shown?

2. *hominibus.* See the note on **9**, 2.

4. *neque.* See the note on **6**, 8.

7. *Tīrynthā.* This is a Greek accusative form. See the note on *āera*, **4**, 11.

10. *Duodecim annōs*, accusative of duration of time.

11. *Eurystheō.* The English verb 'serve' is transitive, but *serviō* ('be subject to') is intransitive and takes an indirect object.

14. *quae.* See the note on line 1. What is the case of *quae*?

16. *Prīnum* is chiefly used in enumeration, *prīmō* (line 6) in contrasting an action or state with one that follows it.

19. *sēcum.* The preposition *cum* follows and is joined to the reflexive and personal pronouns, usually also to the relative pronoun.

22. *neque enim.* See the note on **7**, 12.

26. *respirandī*, the genitive of the gerund. It modifies *facultās.* The gerund corresponds to the English verbal noun in *-ing*.

13. 5. *Hōc.* We might expect *haec* referring to *Hydram*, but a demonstrative pronoun is commonly attracted into the gender of the predicate noun (here *mōnstrum*). *cui erant*, 'which had,' literally 'to which there were.' This construction is found only with *sum*. It is called the dative of possession.

8. *rēs.* In rendering this word choose always with great freedom the most suitable English word.

13. 8. *māgnī periculī*. We say 'one of great danger.'

9. *ēius*. What possessive would be used to modify *sinistrā*?

11. *hōc cōnatū*, ablative of separation.

14. *comprehendērunt*. See the note on 3, 13.
unde = *ex quibus*.

16. *auxiliō Hydræ*, 'to the aid of the Hydra,' but literally 'for aid (*i.e.* as aid) to the Hydra,' for *Hydræ* is dative. This is called the double dative construction, *auxiliō* the dative of purpose, and *Hydræ* the dative of reference, *i.e.* the dative denoting the person interested.

17. *abscīdit*. See the note on 4, 25.
mordēbat, 'kept biting,' the imperfect of repeated action.

18. *tālī modō*. See the note on 9, 13.
interfēcit. We have now had several verbs meaning 'kill.' *Interficiō* is the most general of these; *necō* (line 4) is used of killing by unusual or cruel means, as by poison; *occīdō* (12, 23) is most commonly used of the 'cutting down' of an enemy in battle.

19. *reddidit*, as well as *imbuit*, has *sagittās* for its object, but we must translate as if we had *eās* with *reddidit*.

22. *ad sē*. Compare this construction with the use of the dative in 4, 2. Notice that *sē* does not refer to *Herculem*, the subject of *referre*, but to *Eurystheus*, the subject of *Iussit*. When the reflexive thus refers to the subject of the principal verb rather than to the subject of the subordinate verb with which it is directly connected, it is called indirect.

23. *tantæ audāciae*. The genitive of description, like the ablative of description, consists always of a noun with some modifying word. Compare *speciē horribilī*, 4, 14.
autem. Compare 5, 8 and 10, 21.

24. *incrēdibili celeritāte*, ablative of description.

13. 25. *vestigiis*, ablative of means.
 26. *ipsum*, contrasts *cervum* with *vestigiis*.
 27. *omnibus viribus*. See the note on **10**, 2.

14. 1. *currēbat*, 'he kept running.'
 sibi, dative of reference. It need not be translated.
 ad *quiētem*, 'for rest.' Purpose is frequently thus expressed by *ad*.
 3. *cucurrerat*. The pluperfect is sometimes used with *postquam* when the lapse of time is denoted.
 4. *cursū*, ablative of cause.
exanimatum = *qui exanimatus erat*. The participle is often equivalent to a relative clause.
 5. *rettulit*. See the note on **13**, 19.
 8. *rem*. See the note on *rēs*, **13**, 8.
 10. *aprō*, dative of indirect object after the compound verb (*ob + currō*).
 11. *timōre perterritus*. It is not necessary to translate both words.
 13. *iniēcit*, *i.e.* upon the boar.
summā cum difficultāte. Compare this with *omnibus viribus*, **13**, 27, and notice that *cum* may be omitted with the ablative of manner when there is an adjective. For the position of *cum*, see the note on **11**, 25.
 15. **ad Eurystheum**. We are told elsewhere that Eurystheus was so frightened when he saw the boar that he hid in a cask.
vīvus. Why have we the nominative here, but the accusative (*vīvum*) in line 5?
 17. **quartō**. The capture of the Erymanthian boar is usually given as the third labor and the capture of the Cerynean stag as the fourth.
nārrāvimus. The writer sometimes uses the first person plural in speaking of himself, instead of the first

person singular. This is called the plural of modesty, and is the same as the English usage.

14. 18. *in Arcadiam*. How does this differ in meaning from *in Arcadiā*?

20. *appeteret*. The subjunctive introduced by *cum*, 'since,' may express the reason for the action of the main verb.

23. *Herculēs*. See the note on *Perseus*, **4**, 4.

26. *quod*, conjunction, not pronoun.

reliquōs centaurōs, 'the rest of the centaurs,' 'the other centaurs.' Compare *mediā nocte*, **9**, 5. Notice that *reliquī* means about the same as *cēterī*, and see the note on **4**, 13.

28. *inquit*, historical present. This verb is used parenthetically with direct quotations.

15. 1. *dabō*. Notice that Latin is more exact than English in the use of the future tense in subordinate clauses. In English we often use the present in the subordinate clause and leave it to the principal verb to show that the time is future.

7. *pervēnērunt*. See the note on **4**, 26.

10. *cōnstitit*, from *cōsistō*, not *cōnstō*.

16. *fugā*. Latin says 'by flight,' not 'in flight.'

17. *ex spēluncā*. See the note on **10**, 3.

21. *locum*, the direct object of *Adiit*, which is here transitive. We might also have *ad locum* with *adeō* used intransitively.

16. 4. *Herculī*. See the note on **10**, 15.

labōrem. This labor is usually given as the sixth, the destruction of the Stymphalian birds as the fifth.

6. *tria mīlia boum*, 'three thousand cattle,' literally 'three thousands of cattle.' The partitive genitive is the regular construction with the plural *mīlia*, but the singular *mīlle* is commonly used as an adjective,

like English 'thousand.' Thus 'one thousand cattle' would be *mīlle bovēs*.

16. 7. *ingentis māgnitūdinis*. See the note on *tantae audāciae*, 13, 23.

8. *neque enim umquam*, 'for . . . never.' See the note on *neque enim*, 7, 12.

11. *multae operaे*. See the note on *māgnī perīculī*, 13, 8., 12. *duodēvīgintī pedum*, *i.e.* in width.
dūxit. This word is used with reference to the progress of work on a wall or ditch from one end of it to the other.

15. *opus*. Compare this word with *operae* and *labōre*, line 12. *Labor* is used of heavy or exhausting labor, *opera* of voluntary exertion or effort, *opus* of that upon which one labors or of the completed work.

17. *imperāverat*. This verb takes an indirect object to express the person ordered (*eī*). The action commanded is expressed by the subjunctive in a clause introduced by *ut* and used as the object of *imperō* (*ut necāret*). Notice that this may be translated 'that he should kill' or 'to kill.' Compare now the construction with *iubeō*, 13, 22, with which the command is expressed by the accusative and infinitive (*Herculem referre*).

19. *carne*. *Vēscor* is an intransitive verb and governs the ablative.

22. *appropinquandī*. See the note on 12, 26.

23. *cōnstituit*, from *cōnstō*. Compare 15, 10.
pedibus, 'on foot,' literally 'by his feet.'

25. *cōnsūmpsisset*. The imperfect and pluperfect tenses of the subjunctive are used with *cum*, 'when,' to describe the circumstances of the action of the main verb. Compare 14, 20, and the note.

6. 26. *hōc cōnātū*. See the note on **13**, 11.

27. *peteret*. The subjunctive is used with *ut* to express purpose. The best translation is usually the infinitive ("to ask"), but the Latin infinitive is not used in model prose to express purpose.

7. 3. *āvolārent*. This is not subjunctive of purpose, but of result, as is indicated by *tam*.

6. **ex**. Compare this with *ab*, **16**, 21, and *dē*, **16**, 13. We commonly translate all of these 'from,' but the real meanings are 'out of,' 'away from,' and 'down from' respectively.

Crētā. See the note on **3**, 12.

7. *esset*. See the note on **14**, 20.

8. *īnsulae*, dative with the compound verb (*ad + propinquō*). *appropinquāret*. See the note on **16**, 25.

9. *tanta . . . ut*. Notice how frequently the clause of result is connected with a demonstrative word in the main clause.

12. *nāvigandī imperītus*, 'ignorant of navigation,' 'inexperienced in sailing.' See the note on **12**, 26.

21. *cum*, the conjunction.

ingentī labōre. See the note on *summā cum difficultāte*, **14**, 13.

25. *ut redūceret*. See the note on **16**, 27.

26. *carne*. See the note on **16**, 19.
vēscēbantur, imperfect of customary action.

8. 3. *ut trāderentur*. Notice that *postulō*, like *imperō*, takes an object-clause introduced by *ut* and having its verb in the subjunctive.

sibi, the indirect reflexive. See the note on **13**, 22.

4. *īrā . . . interfēcit*, 'became furiously angry and killed the king,' literally 'moved by wrath killed the king.' The participle is frequently best rendered by a finite verb.

18. 4. *cadāver*. The subject of an infinitive stands in the accusative case. We might translate here 'and gave orders that his body should be thrown.' See the note on **16**, 17.

6. *mīra rērum commūtatiō*. When a noun has both an adjective and a genitive modifier, this order of the words is common.

7. *cum cruciātū*, ablative of manner.
necāverat. See the note on *interfēcit*, **13**, 18.

10. *referēbant*. See the note on **6**, 16.
modo. This is the adverb, not a case of *modus*, the dative and ablative singular of which would be *modō*. Make a practice of carefully observing the quantity of vowels.

11. *ōrābant*. Notice that this verb, like *imperō* and *postulō*, takes *ut* and the subjunctive.

14. *ad nāvigandum*. See the note on *ad quiētem*, **14**, 1.

16. *post*, here an adverb of time.

18. *dicitur*. Notice that the Latin construction is personal ('the nation is said to have consisted'), while English commonly has the impersonal construction ('it is said that the nation consisted').

19. *reī militāris*, 'the art of war.'

25. *mandāvit*. See the note on **16**, 17.

26. *Amāzonibus*, dative after the compound verb.

19. 1. *persuāsit*. Notice that this verb governs the same construction that we have already found used with *imperō* and *mandō*.

2. *sēcum*. See the note on **12**, 19.

5. *appulit*. Supply *nāvem*.

6. *docēret*. A clause of purpose is frequently introduced by a relative. Translate like the *ut*-clause of purpose, here 'to make known,' literally 'who was to make known.'

19. 14. *māgnō intervāllō*, ablative of degree of difference.

16. *nōn māgna*. The effect of the position of these words may be reproduced by translating 'but not a large one.'

neutrī. The plural is used because the reference is to two parties, each composed of several individuals. 'Neither' of two individuals would be *neuter*.

17. *volēbant, dedit*. Consider the tenses. Each army waited for some time for the other to cross; finally Hercules gave the signal.

22. *occiderint*. The perfect subjunctive is sometimes used in result clauses after a past tense in the principal clause. This is contrary to the general principle of the sequence of tenses, which requires the imperfect or pluperfect subjunctive after a past tense, the present or perfect subjunctive after a present or future tense.

23. *Virī*. Compare this with *hominibus*, 12, 2.

24. *praestābant*. Compare the tense with *praestiterunt*, line 21.

27. *neu*. As *neque* or *nec* is used for 'and not,' so *nēve* or *neu* for 'and that not' in an object-clause or a clause of purpose.

20. 1. *quibus*, 'and by these.' The relative is much used in Latin to connect a new sentence with the one preceding. When so used, it is generally best rendered by 'and' or 'but' and a demonstrative or personal pronoun.

ita . . . ut. See the note on 17, 9.

2. *essent*, most easily explained as the subjunctive of attraction. By this is meant that the verb is attracted into the mood of the clause upon which it depends.

20. 4. *pūgnātūm est*, 'the battle raged' or 'they fought,' literally 'it was fought.' Intransitive verbs are often thus used impersonally in the passive, with the subject implied in the verb itself, as *pūgnātūm est* = *pūgna pūgnātā est*.

11. *aestātis*, partitive genitive. Notice that **multum** is used as a noun.

13. *nāctus*. The perfect active participle is wanting in Latin, but the perfect participle of deponent verbs is active in meaning.

24. *speciē horribili*. See the note on **4**, 14.

26. *timōre perterritī*. See the note on **14**, 11.
continēbantur, 'kept themselves shut up.' This is the so-called reflexive use of the passive, in which the subject is represented as acting upon itself.

pecora. This word is used of herds of cattle, *pecudēs* (line 25) of single animals, especially sheep.

28. *commōtus cōnsuluit*. See the note on **18**, 4.

21. 3. *liberāret*. See the note on **16**, 27.
ōrāculō. Notice that *pārēre* is intransitive and has the dative of indirect object, while 'obey' is transitive. It may help to understand the Latin construction if you translate such verbs as *pāreō* by intransitives, here 'to submit to.'

4. *sacrificiō*. See the note on **10**, 11.

5. *ipsō temporis punctō quō*, 'at the very moment when.'

8. *ēgressus*. See the note on **20**, 13.
dē rēbus . . . factus est, 'was informed of the state of things,' literally 'was made more certain about the things which were being done.' In what gender, number, person, and case is *quae*? Give a reason for each.

11. *posset*. The subjunctive is used because the words of the king are quoted indirectly. He said *sī potes*, 'if you can.'

19. **Ipse**. Notice the use of this word in contrasts, fre-

quently, as here, of a person with that which belongs to him or with his subordinates.

21. 20. *inter sē*, 'to one another.'

22. *esset*, subjunctive in an indirect question. The direct form would be *Quantum perīculum est?* ('How great is the danger?').

multās terrās, just as we say 'many lands.'

23. *Eurōpae*. Compare *Thēbānīs*, **10**, 21.

24. *in utrōque lītore*, 'on each shore,' 'on both shores.'

25. *columnās*. The ancients believed that the Rock of Gibraltar was the pillar set up by Hercules on the European side.

22. 4. *tantum*, an adverb.

5. *dederit*. See the note on **19**, 22.

9. *quō* in *locō*. See the note on **11**, 25.

essent. See the note on **21**, 22.

10. *sibi*, the indirect reflexive.

12. *et . . . et*, 'both . . . and.'

18. *prōgredī*, 'from proceeding.'

19. *prohibēbant*, 'attempted to prevent,' imperfect of attempted action. Notice that the use of the imperfect to express customary, repeated, or attempted action follows naturally from its use to denote action going on in past time. The present, the tense which denotes action going on in present time, has the same special uses.

20. *barbarī*. This word was used by the Greeks of all other peoples; by the Romans it was used of all but the Greeks and themselves.

24. *cecidērunt*. Let the quantity of the *i* tell you whether this comes from *cadō* or *caedō*. Is *occiderint* a compound of *cadō*, or *caedō*?

25. *in tālibus rēbus*, *i.e.* when a god intervenes in behalf of his favorite.

22. 26. *nihil incommodī*, 'no harm,' literally 'nothing of harm'; *incommodī* is partitive genitive.

23. 2. *quam celerrimē*, 'as rapidly as possible.' *Quam* with the superlative expresses the highest possible degree.

3. *Necesse*, predicate adjective with *erat*, the subject being *hās trānsīre*.

5. *citeriōre*. The Romans called upper Italy *Gallia Citerior*, 'Hither Gaul,' because it was occupied by Gallic tribes.

6. *perennī*. Learn the derivation of this word. The meaning of a word may often be seen most easily and remembered most surely by noticing its derivation. *tēctī*, used as predicate adjective.

9. *cōpiam*. Notice carefully the meaning of this word. In what sense have we found the plural *cōpiae* used?

10. *rēbus*, 'preparations.' See the note on *rēs*, **13**, 8. *cōnsūmpserat*. See the note on **14**, 3.

11. *omnium opīniōnem*. Hitherto we have had *opīniōnem omnium*, but here *omnium* is made emphatic by being placed first.

15. *itinere*, ablative of cause. *fessus*, 'since he was weary.' Notice that a Latin adjective or participle must often be expanded into a clause in the translation.

16. **Haud** = *nōn*. It modifies a single word, usually an adjective or adverb.

19. *modo*. See the note on **18**, 10. *ingentī māgnitūdine*. Compare *ingentis māgnitūdinis*, **16**, 7.

23. *boum*. Learn the declension of this word from the vocabulary.

24. *nē*. A negative clause of purpose is introduced by *nē*.

24. 2. *omnibus locīs*. *Locus* modified by an adjective is often used without *in* in the ablative of place.

24. 3. *nūsquām*. We say 'could not find anywhere,' but Latin prefers to combine the negative with another word.

6. *reliquīs*. See the note on *reliquōs centaurōs*, **14**, 26.

7. *ē bōbus*. Compare *bōum*, **23**, 23. With *ūnus* the ablative with *ex* or *dē* is commonly used instead of the partitive genitive.

16. *neque quicquam*. See the note on **10**, 4.

21. *mōre suō*, 'according to his custom.'

turbātus, 'was confused . . . and.' See the note on *īrā . . . interfēcit*, **18**, 4.

22. *in*. See the note on *in ātrium*, **7**, 3.

25. *respirāndī*. See the note on **12**, 26.

25. 2. *quam quōs*, for *quam eōs quōs*.

11. *cui*. See the note on *cui erant*, **13**, 5.

12. *Herculī imperāverat*, 'had enjoined upon Hercules.'

17. *Eurystheō*. See the note on *ōrāculō*, **21**, 3.

19. *quaesīverat*. With this verb the person of whom the question is asked is expressed in the ablative with *ab*, *dē*, or *ex*.

23. *orbis terrārum*, 'of the world,' literally 'of the circle of lands.'

26. *umerīs suīs*, ablative of means, but we say 'on his shoulders.'

nē. See the note on **23**, 24.

dēcideret. Notice the force of the prefix *dē*.

27. *mīrātus*, 'wondering at.' The perfect participle of deponent verbs is often best rendered into English by a present participle.

26. 3. *Herculī*, dative with *prōdesse*.

ille. See the note on *Perseus*, **4**, 4.

4. *certō*, the adverb.

6. *vēnisset*. What would the form be in the direct question?

inquit. See the note on **14**, 28.

26. 7. *filiābus*. To avoid confusion with the corresponding forms of *deus* and *filius*, the dative and ablative plural of *dea* and *filia* sometimes end in *ābus*. *sponte*. This noun is practically confined to the ablative singular, in prose usually with *meā*, *tuā*, or *suā*, 'of my, your, his own accord.'

9. *posset*, subjunctive because indirect. The thought of Hercules was *sī potest*.

11. *abesset*. This also is indirect, quoting *absum*.

12. *umerīs*. See the note on **25**, 26.

17. *pauca mīlia*. Extent of space, like duration of time, is expressed by the accusative *passuum*. See the note on **16**, 6.

21. *ita ut*, 'as.' *accēpissent*. Hitherto we have found the indicative in causal clauses introduced by *quod*. The subjunctive indicates that the reason is quoted; the Hesperides said *quod accēpimus*.

28. *grātiās ēgit*. See the note on **6**, 16.

27. 2. *ē labōribus*. See the note on **24**, 7.

3. *Herculī praecēperat* = *Herculī imperāverat*, **25**, 12.

5. *posset*, subjunctive because it quotes the thought of Eurystheus, *poterit*.

6. *ut . . . traheret*. This clause is not itself the object of *dedit*, but in apposition with the object (*Negōtium*).

7. *omnium*, partitive genitive.

11. *nārrāmus*. The present is sometimes used with *ante-quam* to express future action, as in English with 'before.' See the note on **15**, 1.

aliēnum, predicate adjective, the subject of *vidētur* being *pauca . . . prōpōnere*. In the passive *videō* may mean 'be seen,' but it usually means 'seem.'

13. *qui īdem*, 'which also,' literally 'which the same.'

14. *Ut*, 'when.'

27. 15. *dēdūcēbantur*, customary action.

19. *Stygis flūminis*. We say 'river Styx,' but 'Mississippi River.'

quō, ablative of means.

20. *necesse*. See the note on 23, 3.

possent. The subjunctive is used with *antequam* to denote that the action is expected or intended.

21. *in*. We say 'over.'

25. *prius*. Notice that Latin is here more exact than English, using the comparative because only two actions are spoken of.

dedisset, subjunctive because indirect. Charon said *nisi dederis* (future perfect), *nōn trānsvehām*, 'unless you first give (shall have given), I will not carry you across.'

28. 1. *mortuī*, used as a noun, 'of the dead man.'

eō cōnsiliō, 'with this purpose,' 'to this end.' The clause *ut . . . posset* is in apposition with *cōnsiliō*.

6. *Ut*. Compare 27, 14.

8. *quod cum fēcissent*, 'and when they had done this.' See the note on *quibus*, 20, 1.

13. *Stābant*, 'there stood.' What is its subject?

15. *mōrtuīs*, dative of indirect object.

et. Notice that ambiguity is avoided by a change of conjunctions, *et* connecting the clauses and *-que* connecting *praemia* and *poenās*. Of these connectives, *et* connects two ideas that are independent of each other and of equal importance; *-que* denotes a close connection, often of two words that together express a single idea; while *ac* or *atque* (see line 18) adds something of greater importance.

18. *et*. *Multī* is often joined by *et* to another adjective modifying the same noun.

24. *ex*. Compare 25, 18.

28. 27. *sē sociōs*, direct object and predicate accusative respectively.

29. 3. *nē*. After verbs of fearing *nē* must be rendered 'that,' *ut* 'that not.' Notice, however, that the negative idea is as clearly present here as in the other clauses introduced by *nē* that we have met, for Charon wishes that the thing may not happen.

13. *fēcisset*, indirect for *fēceris*.

18. *refūgerit*. See the note on **19**, 22.

23. *quae cum ita essent*, 'and this being the case,' 'and so,' literally 'since which things were so.'

24. *liberātus*. See the note on *īrā . . . interfēcit*, **18**, 4.

25. *quae*, object of *perscrībere*, which is the subject of *est*; *longum* is predicate adjective.

26. *est*. We say 'would be.'

aētāte, ablative of specification. Translate 'when he was now advanced in age' (i.e. 'late in life'), and see the note on *fessus*, **23**, 15.

30. 1. *accidit*. This is one of several impersonal verbs which take for their subject a clause of result (*ut . . . occīderit*).

3. *ut . . . īret*, a clause of result; used as the subject of *esset*, *mōs* being predicate.

quis. After *sī*, *nisi*, *nē*, and *num*, this is not the interrogative, but an indefinite pronoun ('any one').

occīdisset, indirect for *occīderit*, which would be the form used in the laws; or it may be explained as subjunctive by attraction to *īret*.

7. *trānseant*, not 'they are crossing,' but 'they are to cross.' The direct form would be *trānseāmus* ('How in the world are we to get across?'), subjunctive because the question expresses doubt. This is called the deliberative subjunctive.

10. *prōgressus*, 'after advancing.'

30. 11. *revertēbātur*. This verb is deponent in the present, imperfect, and future.

16. *humī*, locative, 'on the ground.'

nē. See the note on **23**, 24.

suī ulcīscendī, 'of avenging himself.' This is called the gerundive construction. It is regularly used instead of the gerund when the gerund would have an accusative object (*sē ulcīscendī*). Notice that the gerund is a verbal noun; the gerundive a verbal adjective, agreeing with its noun like any other adjective.

17. *morientis*, 'of a dying man.' Compare *mortuī*, **28**, 1.

18. *vis*, from *volō*.

20. *sī . . . vēnerit*, 'if you ever suspect him.' What is the literal meaning? Notice that we use the present, while Latin by the use of the future perfect indicates that the action is to precede that of the main clause.

21. *inficiēs*. The future indicative is sometimes used, as in English, for the imperative.

22. *nihil malī*. See the note on **22**, 26.

suspicāta. See the note on **25**, 27.

25. *Iolēn*, *filiām*, *captīvām*, direct object, appositive, and predicate accusative respectively.

26. *domūm*. See the note on *ad domūm*, **3**, 15.

31. 1. *referret*. See the note on **19**, 6.

2. *facerent*, subjunctive by attraction. The verb of a clause dependent upon an infinitive is put in the subjunctive when the two clauses are closely connected in thought. We have already met this construction in the case of dependence upon a subjunctive; see the note on **20**, 2.

gerere. Compare **30**, 3. Such phrases as *mōs est* may have as subject either an infinitive or a clause of result.

3. *verita*. This participle is regularly rendered as present.

nē. See the note on **29**, 3.

31. 4. **vestem.** Notice that the position of this word helps to make it clear that it is the object of *infēcit* as well as of *dedit*.

5. **suspicāns.** This does not differ appreciably in force from *suspicāta*, 30, 22.

8. **exanimātus**, 'beside himself.'

14. **succenderent.** Notice the force of the prefix *sub* in this word and in *subdidit* below.

15. **inductus**, 'moved.'

THE ARGONAUTS

33. 1. **alter . . . alter**, 'one . . . the other.' Remember that this word is used to denote one of two given persons or things. We have in this passage an instance of the chiastic order, in which variety and emphasis are gained by reversing the position of the words in the second of two similar expressions. Here the two names are brought together by this device.

3. **rēgnī**, objective genitive, *i.e.* a genitive used to denote the object of the feeling *cupiditāte*.

6. **ex amīcīs.** *Quīdam*, like *ūnus*, commonly has *ex* or *dē* and the ablative, instead of the partitive genitive.

10. **puerum mortuum esse**, 'that the boy was dead,' literally 'the boy to be dead.' This is indirect for *Puer mortuus est*, 'The boy is dead.' Notice carefully what changes Latin makes in quoting such a statement indirectly, and what the changes are in English. We have already met two constructions of indirect discourse, the subjunctive in indirect questions, and the subjunctive in informal indirect discourse. By the latter is meant a subordinate clause which, though not forming part of a formal quotation, has the subjunctive to show that not the speaker or writer

but some other person is responsible for the idea it expresses (see the notes on *dedisset*, 27, 25, and *occidisset*. 30, 3). In indirect discourse, then, a statement depending upon a verb of saying, thinking, knowing, perceiving, or the like has its verb in the infinitive with the subject in the accusative; a command or question has its verb in the subjunctive; and any clause modifying such a statement, command, or question has its verb in the subjunctive.

33. 13. *intellegent*. See the note on 14, 20.

14. *nesciō quam fābulam*, 'some story or other.' Notice that *nesciō* with the interrogative pronoun is equivalent to an indefinite pronoun.

19. *ōrāculum*. Read again the description beginning at the bottom of page 11.

21. *quis*. See the note on 30, 3.

Post paucīs annīs, 'a few years later,' literally 'later by a few years.' *Post* is here an adverb, and *paucīs annīs* ablative of degree of difference. The expression is equivalent to *post paucōs annōs*.

22. *accidit*. See the note on 30, 1.

factūrus, 'intending to make.' The future participle with a form of *sum* is used to express an intended or future action. This is called the active periphrastic conjugation.

23. *certam*. See the note on 5, 13.

24. *Diē cōstitūtā*, ablative of time.

26. *ā pueritiā*. Compare *ā puerō*, 9, 20.

34. 2. *trānseundō flūmine*. See the note on *suī ulcīscendī*, 30, 16.

nesciō quō. See the note on 33, 14.

4. *ūnō pede nūdō*, 'with one foot bare,' the ablative absolute. This construction consists of two parts, a noun or pronoun corresponding to the subject of a

clause, and a participle corresponding to the verb of a clause. A predicate noun or adjective may take the place of the participle. In the latter case the use of the participle 'being' will show the two parts in the relation of subject and predicate, 'one foot being bare.'

34. 6. *dēmōnstrāvisset*, subjunctive because subordinate in indirect discourse. See the note on 33, 10. Pelias thought, *Hic est homō quem orāculum dēmōnstrāvit*.

9. **vellus aureum.** Phrixus and his sister Helle were about to be put to death, when they were rescued by a ram with fleece of gold, who carried them off through the air. Helle fell from the ram's back into the strait that separates Europe and Asia, called after her the Hellespont, 'Helle's sea,' and known to us as the Dardanelles. Phrixus came safely to Colchis, and here he sacrificed the ram and gave the fleece to Aeetes. Read Mr. D. O. S. Lowell's *Jason's Quest*.

11. **ut . . . potīrētur.** See the note on 27, 6.

hōc vellere. *Potior* takes the same construction as *vēscor*, for which see the note on 16, 19.

16. **iter**, accusative of extent.

20. **ūsui**, dative of purpose. We say 'of use' or 'useful.'

24. **operī**, dative after the compound with *prae*. Notice that not all verbs compounded with prepositions govern the dative. Many compounds of *ad*, *ante*, *com* (for *cum*), *in*, *inter*, *ob*, *post*, *prae*, *prō*, *sub*, and *super* do have the dative, and some compounds of *circum*. You will find it profitable to keep a list of all such compound verbs governing the dative that you meet in your reading.

25. **nē . . . quidem**, 'not . . . even.' The word emphasized must stand between *nē* and *quidem*.

34. 25. *ad labōrem..* See the note on *ad quiētem*, **14**, 1.
26. *Ad multitūdinem trānsportandam*, used like *ad labōrem*.
The gerundive in this use is very common.
27. *quibus.* The antecedent *eae* is not expressed. Notice that *ūtor* governs the same case as *vēscor* and *potior*. Two other deponent verbs, not found in this book, take this construction, namely *fruor*, 'enjoy,' and *fungor*, 'perform.'
nostrō mari, *i.e.* the Mediterranean.
cōsuēvimus. See the note on *cōsuēverat*, **10**, 9.

35. 8. *cītharoēdum.* It was said that Orpheus made such sweet music on his golden harp that wild beasts, trees, and rocks followed him as he moved. By his playing he even prevailed upon Pluto to give back his dead wife Eurydice.
Thēseum, a mythical hero, whose exploits resemble and rival those of Hercules. The most famous of them was the killing of the Minotaur. Theseus was the national hero of Athens.
Castorem, the famous tamer of horses and brother of Pollux, the boxer. Read Macaulay's *Lays of Ancient Rome*, *The Battle of the Lake Regillus*.

10. *quōs*, the subject of *esse*. Its antecedent is *eōs*, line 11. The relative frequently precedes in Latin, but the antecedent must be translated first.

16. **Argonautae.** Notice the composition of this word.

24. *dēicerentur*, part of the result clause.

26. *arbitrātī.* See the note on **25**, 27.
ēgredī. See the note on **22**, 18.

27. *pūgnātum est.* See the note on **20**, 4.

36. 5. *Postrīdiē ēius diēi*, 'the next day,' more literally 'on the day following that day.' This idea may be expressed by *postrīdiē* alone, and the fuller expression is simply more formal.

36. 9. *in ancorīs*, 'at anchor.'

10. *habērent*. See the note on **34**, 6.

11. *ex Argonautīs*. See the note on **33**, 6.

13. *Qui*, 'he.' See the note on *quibus*, **20**, 1.
dum quaerit, 'while looking for.' The present indicative with *dum* is often to be translated by a present participle.

15. *vīdissent*. We say 'saw,' but Latin makes it plain that the seeing (and falling in love) came before the attempt to persuade.

eī. Keep a list of all intransitive verbs which are used with the dative.

16. *negāret*. This verb is commonly used instead of *dīcō* when a negative statement follows; when thus used, it should be translated by 'say' with the appropriate negative, here 'said that he would not.'

37. 1. *praebuisset*, subjunctive in a subordinate clause of indirect discourse.

2. *supplicī*. See the note on **7**, 8.

6. *accubuerat*. The Romans reclined at table, supporting themselves on the left arm and taking the food with the right hand. They naturally represented others as eating in the same way.
appositum, 'that had been placed before him.' See the note on *exanimātum*, **14**, 4.

7. *Quō . . . morerētur*, 'and so it came to pass that Phineus was nearly dying of starvation,' literally 'that not much was wanting but that Phineus would die.' *Ut . . . abesset* is a clause of result, the subject of *factum est*; *quīn . . . morerētur* is a form of subordinate clause with subjunctive verb used after certain negative expressions; *famē* is ablative of cause. Notice that *famēs* has a fifth-declension ablative, but is otherwise of the third declension.

37. 9. *Rēs male sē habēbat*, 'the situation was desperate.' What is the literal meaning?

12. *opīniōnem virtūtis*, 'reputation for bravery.'

13. *quīn ferrent*. Negative expressions of doubt are regularly followed by *quīn* and the subjunctive.

16. *quantō in perīculō*. See the note on 11, 25.
suae rēs, 'his affairs.' See the note on *rēs*, 13, 8.

17. *repperissent*. Phineus used the future perfect indicative.

22. *nihil*, used adverbially.

23. *āera*. See the note on 4, 11.

27. *Hōc factō*, 'when this had been accomplished.' See the note on 34, 4. The ablative absolute is often used instead of a subordinate clause of time, cause, condition, or the like.

38. 1. *referret*. See the note on 6, 16.

3. *eō cōnsiliō*. See the note on 28, 1.

4. *nē quis*, 'that no one.' Negative clauses of purpose and negative clauses of result may be distinguished by the negative: *nē*, *nē quis*, etc., for purpose; *ut nōn*, *ut nēmō*, etc., for result.
parvō intervāllō, 'a short distance apart,' ablative absolute. See the note on 34, 4.

5. *in medium spatiū*, 'between them.'

7. *quid faciendum esset*, 'what was to be done.' The gerundive is used with *sum* to denote necessary action. This is called the passive periphrastic conjugation.

8. *sublātīs . . . solvit*, 'weighed anchor and put to sea.' What is the literal translation? The ablative absolute is often best translated by a coördinate verb, and this requires a change of voice, for the lack of a perfect active participle in Latin is the reason for the use of the ablative absolute in such cases. If there were a perfect active participle, it would stand in the

nominative, modifying the subject, as we have found the perfect participle of deponent verbs doing.

38. 11. *rēctā . . . spatium*, 'straight between them.'

12. *caudā tantum āmissā*, 'having lost only its tail-feathers.'

Notice that we change the voice, as in line 8, and that the use of the ablative absolute is resorted to here for the same reason as in that passage. Make sure at this point that you know three ways in which the ablative absolute may be translated, as in this passage, as in line 8, and as suggested in the note on **37**, 27).

14. *concurrent*, 'could rush together.' See the note on *possent*, **27**, 20.

intellegentēs, equivalent to *cum intellegerent*.

17. *dīs*, the usual form of the dative and ablative plural of *deus*, as *dī* of the nominative plural.

quōrum, equivalent to *cum eōrum*. A relative clause of cause, like a *cum*-clause of cause, has its verb in the subjunctive.

27. *negābat*. See the note on **36**, 16.

39. 1. *trāditūrum*. In infinitives formed with participles *esse* is often omitted.

prius. See the note on **27**, 25.

3. *Prīmum*. See the note on **12**, 16.

4. *iungendī erant*. See the note on **38**, 7.

8. *reī bene gerendae*, 'of accomplishing his mission.'

What is the literal meaning?

10. *rem aegrē ferēbat*, 'she was greatly distressed.' What is the literal meaning?

12. *Quae . . . essent*. See the note on **29**, 23.

13. *medicīnae*, objective genitive.

14. *Media nocte*. See the note on **9**, 5.

īnscīente patre, 'without the knowledge of her father,' ablative absolute.

39. 15. *vēnit*. See the note on **3**, 13.
 17. *quod . . . cōfirmāret*, a relative clause of purpose.
 19. *essent*, subjunctive in informal indirect discourse, or by attraction to *oblineret*.
 20. *hominibus*. See the note on **34**, 24.
 21. *māgnitūdine et vīribus*, ablative of specification.

40. 2. *nihil valēre*, 'prevailed not.'
 5. *quā in rē*. See the note on **11**, 25.
 6. *cōfēcerit*. See the note on **19**, 22.
 8. *quōs*. See the note on *quibus*, **20**, 1.
 9. *autem*. See the note on **5**, 8.
 10. *essent*, subjunctive by attraction.
 11. *quōdam*, 'some.'
 16. *gīgnerentur*, 'should be born.' With *dum*, 'until,' the subjunctive is used of action anticipated, as with *antequam* (see the note on *possent*, **27**, 20).
 19. *omnibus agrī partibus*. See the note on **18**, 6.
 20. *mīrum in modum* = *mīrō modō*.
 25. *nesciō cūr*, 'for some reason.' See the note on **33**, 14.
 28. *nūllō negōtiō*, 'with no trouble,' 'without difficulty.'

41. 3. *quīn tulisset*. See the note on **37**, 13.
 15. *quam prīnum*, 'as soon as possible.' See the note on **23**, 2.
 16. *āvectūrum*. See the note on *trāditūrum*, **39**, 1.
 17. *Postrīdiē ēius diēi*. See the note on **36**, 5.
 19. *locō*. The antecedent is frequently thus repeated in the relative clause.
 21. *quī . . . essent*, 'to guard the ship.' See the note on **13**, 16.
 22. *ipse*. See the note on **21**, 19.
 27. *quīdam*. This word may sometimes be rendered by the indefinite article.
 28. *dēmōnstrāvimus*. See the note on *nārrāvimus*, **14**, 17.

42. 5. *dormit*. See the note on *fugit*, **4**, 25.

42. 12. *aliqui*. Learn from the vocabulary the difference between *aliquis* and *aliqui*.

mātūrandum sibi, 'they ought to hasten,' more literally 'haste ought to be made by them'; *mātūrandum (esse)* is the impersonal passive, and *sibi* the so-called dative of the agent. With the gerundive the person who has the thing to do is regularly expressed in the dative.

16. *mīrātī*. See the note on **25**, 27.

20. *dīs*. See the note on **38**, 17.

21. *ēvēnisset*. See the note on *accēpissent*, **26**, 21.

23. *vigiliā*. The Romans divided the day from sunrise to sunset into twelve hours (*hōrae*), the night from sunset to sunrise into four watches (*vigiliae*).

24. *neque enim*. See the note on **7**, 12.

25. *inimīcō animō*, ablative of description.

43. 2. *hōc dolōre*, 'this anger,' i.e. 'anger at this.'

Nāvem longam, 'war-galley,' 'man-of-war.' The adjective contrasts the shape of the man-of-war with that of the merchantman.

4. *fugientīs*, used as a noun, 'the fugitives.'

6. *quā*, ablative of means.

7. *quā*, 'as,' but in the same construction as *eādem celeritātē*.

8. *Quō . . . caperentur*. See the note on **37**, 7.

9. *neque . . . posset*, 'for the distance between them was not greater than a javelin could be thrown.' What is the literal translation? The clause *quō . . . posset* denotes result; the distance was not *so great that* a javelin could not be thrown from one ship to the other.

11. *vīdisset*. See the note on **36**, 15.

15. *fugiēns*, 'when she fled.' See the note on *fessus*, **23**, 15.

18. *fili*. See the note on **7**, 8.

43. 19. Neque . . . fefellit, 'and Medea was not mistaken.' What is the literal meaning?

20. **ubi prīmum**, 'as soon as,' literally 'when first.'

24. **prius**, not to be rendered until **quam** is reached. The two words together mean 'before,' more literally 'earlier than,' 'sooner than.' They are sometimes written together (*priusquam*).

25. **nihil . . . esse**, 'that it would be of no advantage to him.'

44. 5. pollicitus erat. Verbs of promising do not usually take in Latin the simple present infinitive, as in English, but the construction of indirect discourse.

10. **mihi**. The dative of reference is often used in Latin where we should use a possessive in English. Translate here as if the word were *meus*, modifying **diēs**.

11. **Liceat mihi**, 'permit me,' literally 'let it be permitted to me.' Commands and entreaties in the third person are regularly expressed in the subjunctive.

dum vīvam, 'so long as I live.' The verb with *dum* 'so long as' is not restricted to the present, as with *dum* 'while,' but any tense of the indicative may be used. We have here the future indicative, or the present subjunctive by attraction.

12. **tū**. The nominative of the personal pronouns is commonly expressed only when emphatic. Here the use of the pronoun makes the promise more positive.

15. **rem aegrē tulit**, 'was vexed.' Compare **39, 10**.

20. **Vultisne**, the verb *vultis* and the enclitic *-ne*, which is used to introduce a question, and is incapable of translation. **Num** (line 21) introduces a question to which a negative answer is expected, and is likewise not to be translated, except in so far as its effect is reproduced by the form of the question or the tone of incredulity with which the words are spoken.

28. **effervēsceret**. See the note on **40, 16**.

45. 3. *stupentēs*, 'in amazement.'

5. *Vōs*. See the note on **44**, 12. *Vōs* and *ego* in the next sentence are contrasted.

7. *Quod ubi*. See the note on **28**, 8.

10. *necāvērunt*. See the note on *interfēcit*, **13**, 18.

13. *quibus*. For the case see the note on *quibus*, **34**, 27.

15. *rē vērā*, 'really.'

18. *aegrē tulērunt*, 'were indignant at.' Compare **39**, 10, and **44**, 15.

23. *Creontī*. See the note on *cui erant*, **13**, 5.

25. *nūntium*, 'a notice of divorce.'

26. *dūceret*. See the note on *dūxit*, **6**, 18.

28. *ultūram*. See the note on **39**, 1.

46. 1. *Vestem*. Compare the story of the death of Hercules, pp. 30, 31.

3. *quis*. See the note on **30**, 3.
induisset, subjunctive by attraction.

5. *nihil malī*. See the note on **22**, 26.

16. *itaque*, not the adverb *itaque*, but the adverb *ita* and the enclitic conjunction *-que*.
āera. See the note on **4**, 11.

21. *in eam partem*, 'to that side.'

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49. 4. *īnsidiās*. This refers to the story of the wooden horse.

9. *quem*, subject of *excōgitāsse*. The English idiom is 'who, some say, devised.' Notice that *excōgitāsse* is contracted from *excōgitāvisse*.

10. *quō*, ablative of means.

19. *aliae . . . partīs*, 'some in one direction and some in another,' but Latin compresses this into the one clause 'others in other directions.'

20. *quā*. See the note on **43**, 6.

49. 26. *quibusdam*, dative with *obviam factī*, 'having fallen in with,' 'having met.'

27. *Accidit*. See the note on **30**, 1.

50. 2. *gustāssent*, contracted from *gustāvissent*.
patriae et sociōrum. Verbs of remembering and forgetting take the genitive or the accusative, but *oblīvīscor* prefers the former.

4. *cibō*. See the note on **16**, 19.

5. *hōrā septimā*. See the note on **42**, 23.

11. *docuērunt*. See the note on **4**, 26.

51. 6. *tantum*, the adverb.

23. *sē*, 'they,' *i.e.* himself and his companions.
praedandī causā, 'to steal.' Purpose is frequently thus expressed by *causā* with the genitive of the gerund or gerundive. What other ways of expressing purpose have you met in your reading?

24. *ā Trōiā*. The preposition is sometimes used with names of towns, with the meaning 'from the direction of' or 'from the neighborhood of.'

25. *esse*. It will help you to understand indirect discourse if you will try to discover what words would be used to express the idea in the direct form. Here, for instance, the exact words of Ulysses would have been in Latin: *Neque mercātōrēs sumus neque praedandī causā vēnimus; sed ā Trōiā redeuntēs vī tempestātum ā rēctō cursū dēpulsī sumus.*

27. *ubi . . . essent*. The question of Polyphemus was *Ubi est nāvis quā vectī estis?*
sibi . . . esse, 'that he must be exceedingly careful.' See the note on *mātūrandum sibi*, **42**, 12.

29. *in . . . esse*, 'had been driven on the rocks and entirely dashed to pieces.' See the note on *īrā . . . interfēcit*, **18**, 4.

52. 1. *membrīs eōrum dīvulsīs*, 'tearing them limb from limb.'

52. 4. *nē . . . quidem.* See the note on **34**, 25.
 6. *tam.* Notice that the force of a second demonstrative word is lost in the English rendering. So *hīc tantus vir*, 'this great man,' etc.
 7. *humī.* See the note on **30**, 16.
prōstrātus, 'throwing himself down.' See the note on *continēbantur*, **20**, 26.
 8. *reī gerendae*, 'for action.' Compare **39**, 8.
 9. *in eō . . . trānsfigeret*, 'was on the point of transfixing.' The clause of result *ut . . . trānsfigeret* is explanatory of *in eō*.
 13. *nihil sibi prōfutūrum.* See the note on **43**, 25.
 17. *hōc cōnātū.* See the note on **13**, 11.
 18. *nūllā . . . oblātā*, 'since no hope of safety presented itself.' See the note on *continēbantur*, **20**, 26.
 21. *et.* See the note on **28**, 18.
 23. *lātūrī essent*, 'would bring,' more literally 'were going to bring.' Notice that in subjunctive constructions the periphrastic form is necessary to express future action clearly, since the subjunctive has no future.
 25. *quod*, object of the implied *fēcerat*.

53. 14. *quō.* See the note on **43**, 7.
 15. *id . . . salūtī*, 'and this was his salvation,' literally 'that which was for safety to him.' For the datives see the note on **13**, 16.
 20. *tertium*, the adverb.
 22. *Nēminem.* Why is the accusative used?
 27. *inquit.* See the note on **14**, 28.
 28. *quam facultātem*, for *facultātem quam*. The antecedent is often thus attracted into the relative clause.
nē omittāmus, 'let us not neglect,' the hortatory subjunctive.
 29. *reī gerendae.* See the note on **52**, 8.

54. 1. *extrēmum pālum*, 'the end of the stake.' Other ad-

jectives denoting a part of the object named by the noun they modify are *medius*, 'the middle of'; *ceterus*, 'the rest of'; *reliquus*, 'the rest of'; *primus*, 'the first of'; *summus*, 'the top of'; *imus*, 'the bottom of.'

54. 5. *dum errat*, 'wandering.'

23. *pecus*. Is this *pecus*, *pecoris*, or *pecus*, *pecudis*? See the note on *pecora*, **20**, 26.

24. *venerat*. We say 'came,' but the Latin by the use of the pluperfect denotes that this action preceded that of *trāctābat*.

55. 1. *quās*. See the note on *quibus*, **20**, 1.

inter *sē*. Compare **21**, 20.

5. *fore*, 'would happen.'

15. *aliquid*. Compare **42**, 12, and the note.

16. *id . . . erat*, 'as was indeed the case.'

17. *auxiliandī causā*. See the note on **51**, 23.

26. *correptum coniēcit*, 'seized and threw.'

27. *nōn . . . submergerentur*. See the note on **37**, 7.

56. 4-6. These verses and those on p. 57 and p. 59 are quoted from Vergil's Aeneid.

6. *vincīlīs*, for *vinculīs*.

8. *vīrīs*. Let the quantity of the first *i* tell you from what nominative this word comes.

11. *sibi proficīscendum*. See the note on *mātūrandum sibi*, **42**, 12.

13. *iam profectūrō*, 'as he was now about to set out.'

16. *nāvigantī*, 'to one sailing.'

25. *mīrābantur*, 'had been wondering.' With *iam dūdum* and similar expressions the imperfect denotes action begun some time before and still going on at the given past time. This is similar to the use of the present already commented on (see the note on *es*, **4**, 1).

56. 28. *cēlāta*, plural because of the plural expression *aurum et argentum*.

57. 1. *ventī*, subject of *ruunt* and *perflant*.
 2. *velut āgmine factō*, 'as if formed in column.'
 3. *data*. *Est* is omitted.
 10. *prōiēcissent*. See the note on *accēpissent*, **26**, 21.
 13. *in terram ēgrediendum esse*, 'that a landing must be made.'
 18. *quam*, an adverb modifying *crūdēlī*.
 19. *essent*, informal indirect discourse or subjunctive by attraction.
 20. *vellet*, subjunctive of characteristic. This name is given to the subjunctive when used in relative clauses to define or restrict an indefinite or general antecedent. So here it is not 'no one was found,' but 'no one willing to undertake this task was found.'
 21. *dēducta est*, 'came.'
 23. *praeesset*, subjunctive of purpose.
 25. *ēvēnit*. This verb takes the same construction as *accidit*, **30**, 1.

58. 1. *nihil*. See the note on **37**, 22.
 2. *mortī*. Compare **49**, 26.
 5. *aliquantum itineris*, 'some distance on the journey.' The two words are accusative of extent of space and partitive genitive respectively.
 11. *sibi*, 'for them,' dative of reference.
 12. *forīs*. This is translated like *forās* above, but the former was originally locative and is therefore used with verbs of rest; the latter, accusative of place whither and therefore used with verbs of motion.
 15. *accubuērunt*. See the note on **37**, 6.
 25. *perturbātus*, used as a predicate adjective, 'agitated.'
 27. *correptō*. See the note on **38**, 8.

59. 1. *quid.* See the note on *quis*, **30**, 3.
gravius, 'serious.'

2. *ei.* The direct form of these two speeches would be:
Sī quid gravius tibi acciderit, omnium salūs in summō discrīmine erit; and Nēminem invītum mēcum addūcam; tibi licet, sī māvīs, in nāvī manēre; ego ipse sine ullō praesidiō rem suscipiam. Notice that *ego* is not used to represent *sē* of line 2, but is used for *sē* of line 4 for the sake of the contrast with *tibi*.

6. *nūllō.* Instead of the genitive and ablative of *nēmō*, *nūllīus* and *nūllō* are regularly used.

7. *Aliquantum itineris.* See the note on **58**, 5.

10. *in eō . . . intrāret.* See the note on **52**, 9.

11. *ei.* Compare **49**, 26, and **58**, 2.

14. *Circēs*, a Greek form of the genitive.

16. *Num.* See the note on **44**, 20. *Nōnne* (line 14) is used to introduce a question to which an affirmative answer is expected.

18. *nūllīs.* See the note on **24**, 3.

22. *tetigerit.* See the note on **30**, 20.
tū . . . faciās, 'see that you draw your sword and make an attack upon her.'

24. *vīsūs*, 'sight.' The use of the plural is poetic.

25. *tenuem . . . auram.* The order of the words here is poetic.

60. 1. *atque*, 'as.' After adjectives and adverbs denoting likeness and unlikeness, this use of *atque* is regular.

3. *dēpulsa est.* See the note on **4**, 26.

4. *sibi.* See the note on **58**, 11.

11. *ut . . . erat*, 'as he had been instructed,' more literally 'as had been enjoined upon him.' An intransitive verb must be used impersonally in the passive, for it is the direct object of the active voice that becomes the subject of the passive. If the intransitive verb takes a dative in the active, this dative is kept

in the passive. Notice that the corresponding English verbs are transitive, and that the dative may therefore be rendered as the object in the active construction and as the subject in the passive.

60. 13. *sēnsisset*. See the note on *vīdissent*, **36**, 15.

14. *sibi vītam adimeret*, 'take her life.' The dative of reference is thus used after some compound verbs to name the person from whom a thing is taken. This construction is sometimes called the dative of separation.

15. *timōre perterritam*. See the note on **14**, 11.

20. *eī pedēs*, 'his feet.' See the note on **44**, 10.

21. *imperāsset*, contracted from *imperāvisset*.

22. *in ātrium*. See the note on **7**, 3.

26. *sunt*, goes with *reductī*.

29. *reliquīs Graecīs*, indirect object of *dīceret*.

30. *Circaeām*. Notice that this use of the adjective instead of the genitive often cannot be imitated in the English rendering, but must be translated by the possessive case or a prepositional phrase.

61. 8. *eī persuāsum sit*, 'he was persuaded.' See the note on **60**, 11. The clause *ut . . . manēret* is the subject of *persuāsum sit*; if the latter were active, the clause would be its object. For the tense of *persuāsum sit* see the note on **19**, 22.

10. *cōnsūmpserat*. See the note on **14**, 3.
patriae, objective genitive, to be rendered, as often, with 'for.'

15. *ūsui*. See the note on **34**, 20.

23. *antequām pervenīret*. We say 'before he could come.' See the note on *possent*, **27**, 20.

24. *hōc locō*. See the note on **24**, 2.
longum est. We say 'would be tedious' or 'would take too long.'

VOCABULARY

ABBREVIATIONS

abl.	= ablative.	infin.	= infinitive.
acc.	= accusative.	interrog.	= interrogative.
act.	= active.	loc.	= locative.
adj.	= adjective.	m.	= masculine.
adv.	= adverb.	n.	= neuter.
comp.	= comparative.	part.	= participle.
conj.	= conjunction.	pass.	= passive.
dat.	= dative.	perf.	= perfect.
dem.	= demonstrative.	pers.	= personal.
f.	= feminine.	plur.	= plural.
freq.	= frequentative.	prep.	= preposition.
gen.	= genitive.	pron.	= pronoun or pro-
ger.	= gerundive.		nominal.
impers.	= impersonal.	rel.	= relative.
indecl.	= indeclinable.	sing.	= singular.
indef.	= indefinite.	superl.	= superlative.

The hyphen in initial words indicates the composition of the words.

A

ā or ab (the former never used before words beginning with a vowel or <i>h</i>), prep. with abl., <i>away from, from; of; by.</i>	+ rapiō], <i>snatch away, carry off.</i>
abditus, -a, -um [part of abdō], <i>hidden, concealed.</i>	abscīdō, -cīdere, -cīdī, -cīsus [abs = ab + caedō], <i>cut away or off.</i>
ab-dō, -dere, -dīdī, -ditus, <i>put away, hide.</i>	ab-scīndō, -scīdere, -scīdī, -scīsus, <i>tear away or off.</i>
ab-dūcō, -dūcere, -dūxī, -ductus, <i>lead or take away.</i>	ab-sum, abesse, āfūī, āfutūrus, <i>be away, be absent, be distant; be wanting.</i>
ab-eō, -īre, -iī, -itūrus, <i>go away, depart.</i>	ab-sūmō, -sūmēre, -sūmpsī, -sūmptus, <i>take away, consume, destroy.</i>
abiciō, -icere, -iēcī, -iectus [ab + iaciō], <i>throw away.</i>	Absyrtus, -ī, m., <i>Absyrtus.</i>
abripiō, -ripere, -ripuī, -reptus [ab	ac, see atque.

+ rapiō], <i>snatch away, carry off.</i>	Acastus, -ī, m., <i>Acastus.</i>
abscīdō, -cīdere, -cīdī, -cīsus [abs = ab + caedō], <i>cut away or off.</i>	accēndō, -cēdere, -cēdī, -cēnsus, <i>kindle, light.</i>
ab-scīndō, -scīdere, -scīdī, -scīsus, <i>tear away or off.</i>	
ab-sum, abesse, āfūī, āfutūrus, <i>be away, be absent, be distant; be wanting.</i>	
ab-sūmō, -sūmēre, -sūmpsī, -sūmptus, <i>take away, consume, destroy.</i>	
Absyrtus, -ī, m., <i>Absyrtus.</i>	
ac, see atque.	
Acastus, -ī, m., <i>Acastus.</i>	
accēndō, -cēdere, -cēdī, -cēnsus, <i>kindle, light.</i>	

accidō, -cidere, -cidī [ad + cadō], fall to or upon; befall, happen.

accipiō, -cipere, -cēpī, -ceptus [ad + capiō], take to oneself, receive, accept; hear; suffer.

accumbō, -cumbere, -cubui, -cubitus, lie down (at table).

accurrō, -currere, -currī, -cursus [ad + currō], run to, come up.

ācer, ācris, ācre, sharp, shrill.

aciēs, -ēi, f., line of battle.

Acrisius, -ī, m., Acrisius.

āriter [ācer], adv., sharply, fiercely.

ad, prep. with acc., to, toward; at, near; for.

ad-amō, -amāre, -amāvī, -amātus, feel love for, fall in love with.

ad-dūcō, -dūcere, -dūxī, -ductus, lead to, bring, take; induce, influence.

ad-eō, -ire, -iī, -itus, go to, approach.

ad-ferō, adferre, attulī, adlātus, bear to, bring.

adficiō, -ficere, -fēcī, -fectus [ad + faciō], do to, move, affect; visit, afflict.

ad-fligō, -fligere, -flixī, -flīctus, dash to, shatter.

adhibeō, -hibēre, -hibui, -hibitus [ad + habeō], hold to, employ, show.

ad-hūc, adv., to this point, up to this time, yet, still.

adiciō, -icere, -iēcī, -iectus [ad + iaciō], throw to, throw, hurl.

adimō, -imere, -ēmī, -ēmptus [ad + emō], take to oneself, take away.

aditus, -ūs [adeō], m., approach, entrance.

ad-iungō, -iungere, -iūnxī, -iūnctus, join to, join.

ad-ligō, -ligāre, -ligāvī, -ligātus, bind to, bind.

Admēta, -ae, f., Admeta.

ad-mīror, -mīrārī, -mīrātus, wonder at, admire.

ad-mittō, -mittere, -mīsī, -missus, send to, admit; allow.

ad-stō, -stāre, -stītī, stand at or near.

adulēscēns, -entis, m., youth, young man.

adulēscentia, -ae [adulēscēns], f., youth.

ad-ūrō, -ūrere, -ūssī, -ūstus, set fire to, burn, scorch, sear.

ad-veniō, -venīre, -vēnī, -ventus, come to or toward, approach, arrive.

adventus, -ūs [adveniō], m., approach, arrival.

Aeacus, -ī, m., Aeacus.

aedificō, -āre, -āvī, -ātus [aedis + faciō], make a building, build.

aedis, -is, f., sing. temple, plur. house.

Aeētēs, -ae, m., Aeetes.

aegrē [aeger, sick], adv., ill, with difficulty.

Aegyptiī, -ōrum, m. pl., Egyptians.

aēneus, -a, -um [aes], of copper or bronze.

Aeolia, -ae [Aeolus], f., Aeolia.

Aeolus, -ī, m., Aeolus.

āēr, āēris, m., air.

aes, aeris, n., copper, bronze.

Aeson, -onis, m., Aeson.

aestās, -tātis, f., summer.

aetās, -tātis, f., age.

Aethiopēs, -um, m. plur., Ethiopians.

Aetna, -ae, f., Etna.

ager, agrī, m., field, land.

āgmen, -minis [agō], n., band, column.

āgnōscō, -gnōscere, -gnōvī,

-gnitus [ad + (g)nōscō, come to know], recognize.	anima, -ae, f., breath, soul, life.
agō, agere, ēgī, āctus, drive; do; pass, lead; grātiās agere, see grātia.	animadvertō, -vertere, -vertī, -versus [animus + ad-vertō], turn the mind to, observe.
āla, -ae, f., wing.	animus, -ī, m., mind; heart; spirit, courage.
albus, -a, -um, white.	annus, -ī, m., year.
Alcmēna, -ae, f., Alcmena.	ante, prep. with acc. and adv., before.
aliēnus, -a, -um [alius], belonging to another, out of place.	anteā [ante], adv., before.
ali-quandō, adv., at some time or other; finally, at length.	antecellō, -cellere, surpass, excel.
ali-quantum, -quantī, n., somewhat.	ante-quam, conj., before than, sooner than, before.
ali-quī, -qua, -quod, indef. pron. adj., some, any.	antīquus, -a, -um, ancient.
ali-quis, -quid, indef. pron., some one, any one, something, anything, some, any.	antrum, -ī, n., cave.
aliter [alius], adv., in another way, otherwise, differently.	ānxius, -a, -um, anxious.
alius, -a, -ud, another, other; alii . . . alii, some . . . others.	aper, a pri, m., wild boar.
alō, -ere, -uī, -tus, nourish.	aperiō, -ire, -uī, -tus, open.
Alpēs, -ium, f. plur., Alps.	apertus, -a, -um [part. of aperiō], open.
alter, -era, -erum, one or the other (of two); another, second.	Apollō, -inis, m., Apollo.
altus, -a, -um [part. of alō], high, deep; altum, -ī, n., the deep.	appellō, -pellāre, -pellāvī, -pellātus, call, name.
Amāzonēs, -um, f. plur., Amazons.	appellō, -pellere, -pulī, -pulsus [ad + pellō], drive to, bring to; with or without nāvem, put in.
āmentia, -ae [ā + mēns, mind], f., madness.	appetō, -petere, -petīvī, -petītus [ad + petō], draw near.
amicus, -ī, m., friend.	appōnō, -pōnere, -posuī, -positus [ad + pōnō], put to or near, set before, serve.
ā-mittō, -mittere, -mīsī, -missus, send away, lose.	appropinquō, -propinquāre, -propinquāvī, -propinquātus [ad + propinquō], approach to, approach.
amō, -āre, -āvī, -ātus, love.	apud, prep. with acc., among, with.
amor, -ōris [amō], m., love.	aqua, -ae, f., water.
ā-moveō, -movēre, -mōvī, -mōtus, move away.	āra, -ae, f., altar.
amphora, -ae, f., jar, bottle.	arbitror, -ārī, -ātus, consider, think, judge.
an, conj., or (in questions).	arbor, -ōris, f., tree.
ancora, -ae, f., anchor; in ancorīs, at anchor.	arca, -ae, f., chest, box, ark.
Andromeda, -ae, f., Andromeda.	Arcadia, -ae, f., Arcadia.
anguis, -is, m. and f.; serpent, snake.	arcessō, -ere, -īvī, -ītus, call, summon, fetch.
	arcus, -ūs, m., bow.

ārdeō, ārdēre, ārsī, ārsus, <i>be on fire, burn.</i>	aura, -ae, f., <i>air, breeze.</i>
argentum, -ī, n., <i>silver.</i>	aureus, -a, -um [<i>aurum</i>], <i>of gold, golden.</i>
Argō, Argūs, f., <i>the Argo.</i>	auris, -is, f., <i>ear.</i>
Argolicus, -a, -um, <i>of Argolis</i> (the district of Greece in which Tiryns was situated), <i>Argolic.</i>	aurum, -ī, n., <i>gold.</i>
Argonautae, -ārum [<i>Argō</i> + <i>nauta</i>], m. plur., <i>Argonauts.</i>	aut, conj., <i>or; aut... aut, either... or.</i>
Argus, -ī, m., <i>Argus.</i>	autem, conj., <i>moreover; but, however; now.</i>
ariēs, -etis, m., <i>ram.</i>	auxiliōr, -ārī, -ātus [<i>auxilium</i>], <i>help.</i>
arma, -ōrum, n. plur., <i>arms, weapons.</i>	auxilium, -ī, n., <i>help, aid.</i>
armātus, -a, -um [<i>part. of armō</i>], <i>armed.</i>	ā-vehō, -vehere, -vexī, -vectus, <i>carry away.</i>
armō, -āre, -āvī, -ātus [<i>arma</i>], <i>arm, equip.</i>	avis, -is, f., <i>bird.</i>
arō, -āre, -āvī, -ātus, <i>plow.</i>	ā-volō, -volāre, -volāvī, -volātūrus, <i>fly away.</i>
ars, artis, f., <i>art.</i>	avus, -ī, m., <i>grandfather.</i>
ascendō, -scendere, -scendī, -scēnsus [<i>ad</i> + <i>scandō</i>], <i>climb to, ascend, mount.</i>	B
aspiciō, -spicere, -spēxī, -spectus [<i>ad</i> + <i>speciō</i>], <i>look at or on, behold.</i>	baculum, -ī, n., <i>stick, wand.</i>
at, conj., <i>but.</i>	balteus, -ī, m., <i>belt, girdle.</i>
Athēnae, -ārum, f. plur., <i>Athens.</i>	barbarus, -a, -um, <i>barbarian.</i>
Atlās, -antis, m., <i>Atlas.</i>	beātus, -a, -um, <i>happy, blessed.</i>
atque or ac (the latter never used before words beginning with a vowel or <i>h</i>), conj., <i>and; after words of comparison, as, than.</i>	bellicōsus, -a, -um [<i>bellum</i>], <i>war-like.</i>
ātrium, -ī, n., <i>hall.</i>	bellum, -ī, n., <i>war.</i>
attingō, -tingere, -tigī, -tāctus [<i>ad</i> + <i>tangō</i>], <i>touch at, reach.</i>	bēlua, -ae, f., <i>beast, monster.</i>
audācia, -ae [<i>audāx</i> , <i>bold</i>], f., <i>boldness, audacity.</i>	bene [<i>bonus</i>], adv., <i>well; successfully.</i>
audeō, audēre, ausus sum, <i>dare.</i>	beneficiū, -ī [<i>bene</i> + <i>faciō</i>], n., <i>well-doing, kindness, service, benefit.</i>
audiō, -ire, -īvī, -ītus, <i>hear; listen or attend to.</i>	benignē [<i>benignus</i> , <i>kind</i>], adv., <i>kindly.</i>
auferō, auferre, abstulī, ablātus [<i>ab</i> + <i>ferō</i>], <i>bear away, carry off.</i>	benignitās, -tātis [<i>benignus</i> , <i>kind</i>], f., <i>kindness.</i>
aufugiō, -fugere, -fūgī [<i>ab</i> + <i>fugiō</i>], <i>flee or run away.</i>	bibō, bibere, bibī, <i>drink.</i>
Augēās, -ae, m., <i>Augeas.</i>	biceps, -cipitis [<i>bi-</i> + <i>caput</i>], adj., <i>two-headed.</i>
	bonus, -a, -um, <i>good.</i>
	bōs, bovis, gen. plur. boum, dat. and abl. plur. bōbus, m. and f., <i>ox, bull, cow.</i>
	bracchium, -ī, n., <i>arm.</i>

brevis, -e, short.

Būsīris, -idis, m., *Busiris*.

C

Cācus, -ī, m., *Cacus*.

cadāver, -eris, n., *dead body, corpse, carcass*.

cadō, *cadere, cecidī, cāsūrus, fall.*

caecus, -a, -um, *blind*.

caedēs, -is [caedō, *cut*], f., *cutting down, killing, slaughter*.

caelum, -ī, n., *heaven, sky*.

Calais, -is, m., *Calais*.

calamitās, -tātis, f., *misfortune, calamity, disaster*.

calceus, -ī, m., *shoe*.

calefaciō, -facere, -fēcī, -factus [caleō, *be hot + faciō*], *make hot*.

calor, -ōris [caleō, *be hot*], m., *heat*.

campus, -ī, m., *plain, field*.

cancer, cancrī, m., *crab*.

canis, -is, m. and f., *dog*.

cantō, -āre, -āvī, -ātus [freq. of canō, *sing*], *sing*.

cantus, -ūs [canō, *sing*], m., *singing, song*.

capiō, capere, cēpī, captus, *take, catch, seize; receive, suffer; adopt*.

captīvus, -a, -um [capiō], *captive*.

caput, capitīs, n., *head*.

carcer, -eris, m., *prison*.

carmen, -minis [canō, *sing*], n., *song, charm*.

carō, carnīs, f., *flesh*.

carpō, -ere, -sī, -tus, *pluck*.

Castor, -oris, m., *Castor*.

castra, -ōrum, n. plur., *camp*.

cāsū [abl. of cāsūs], adv., *by chance, accidentally*.

cāsūs, -ūs [cadō], m., *fall; chance, accident*.

catēna, -ae, f., *chain*.

cauda, -ae, f., *tail*.

causa, -ae, f., *cause, reason; abl. causā, for the sake of*.

caveō, cavēre, cāvī, cautus, *beware, take care; be on one's guard against, beware of*.

celeber, celebris, celebre, *frequented; renowned, celebrated*.

celeritās, -tātis [celer, *swift*], f., *swiftness, quickness, speed*.

celeriter [celer, *swift*], adv., *swiftly, quickly*.

cēlō, -āre, -āvī, -ātus, *hide, conceal*.

cēna, -ae, f., *dinner*.

cēnāculum, -ī [cēna], n., *dining-room*.

Cēnaeum, -ī, n., *Cenaeum* (a promontory of Euboea).

cēnō, -āre, -āvī, -ātus [cēna], *dine*.

cēnseō, cēnsēre, cēnsuī, cēnsus, *think, believe, consider*.

centaurus, -ī, m., *centaur*.

centum, indecl. adj., *one hundred*.

Cēpheus, -ī, m., *Cepheus*.

Cerberus, -ī, m., *Cerberus*.

Cerēs, Cereris, f., *Ceres*.

cernō, cernere, crēvī, certus or crētus, *discern, perceive, make out*.

certāmen, -minis [certō, *strive*], n., *struggle, contest*.

certō [abl. of certus], adv., *with certainty, for certain, certainly*.

certus, -a, -um [part. of cernō], *determined, fixed, certain; certiōrem facere, to make more certain, inform*.

cervus, -ī, m., *stag*.

cēterī, -ae, -a, plur. adj., *the other, the remaining, the rest of*.

Charōn, -ontis, m., *Charon*.

cibus, -ī, m., *food*.

cingō, cingere, cīnxī, cinctus, *surround, gird*.

Circē, -ēs, f., *Circe*.

Circaeus, -a, -um [Circē], *of Circe*.

circiter, prep. with acc. and adv., *about*.
 circum, prep. with acc., *around*.
 circum-dō, -dare, -dēdī, -datus, *put around, surround*.
 circum-stō, -stāre, -stetī, *stand around*.
 cīterior, -ius [comp. from citrā, *on this side of*], adj., *on this side, hither*.
 cithara, -ae, f., *cithara, lute, lyre*.
 citharoedus, -i [cithara], m., *citharoedus* (one who sings to the accompaniment of the cithara).
 cīvis, -is, m. and f., *citizen, fellow-citizen, subject*.
 cīvitās, -tātis [cīvis], f., *state*.
 clāmitō, -āre, -āvī, -ātus [freq. of clāniō, *call out*], *call out*.
 clāmor, -ōris [clāmō, *call out*], m., *shout, cry*.
 clāva, -ae, f., *club*.
 clēmentia, -ae [clēmēns, *merciful*], f., *mercy, kindness*.
 coepī, coepisse, coeptus (used in tenses of completed action), *have begun, began*.
 cōgitō, -āre, -āvī, -ātus, *consider, think over*.
 cōgnōscō, -gnōscere, -gnōvī, -gnitus [com- + (g)nōscō, *come to know*], *find out, learn*; in tenses of completed action, *have found out, know*.
 cēgō, cōgere, coēgī, coāctus [co- + agō], *drive together, collect; compel*.
 co-hortor, -hortārī, -hortātus, *encourage, exhort*.
 Colchī, -ōrum, m. plur., *Colchians*.
 Colchis, -idis, f., *Colchis*.
 collum, -ī, n., *neck*.
 colō, colere, coluī, cultus, *till, cultivate; inhabit; worship*.
 color, -ōris, m., *color*.
 columba, -ae, f., *pigeon, dove*.

columnā, -ae, f., *column, pillar*.
 comes, -itis [com- + eō], m. and f., *companion*.
 commeātus, -ūs, m., *supplies, provisions*.
 com-mittō, -mittere, -mīsī, -missus, *send together; commit, intrust; expose; proelium committere, to join battle*.
 com-moror, -morārī, -morātus, *tarry, linger, delay, stay*.
 com-moveō, -movēre, -mōvī, -mōtus, *move, rouse; disturb*.
 com-mūtātiō, -tiōnis, f., *change*.
 com-parō, -parāre, -parāvī, -parātus, *prepare, collect*.
 com-pellō, -pellere, -pulī, -pulsus, *drive together, drive*.
 complector, -plectī, -plexus, *embrace*.
 com-pleō, -plēre, -plēvī, -plētus, *fill full, fill up*.
 com-plūrēs, -plūra, plur. adj., *several, many*.
 com-portō, -portāre, -portāvī, -portātus, *carry or bring together, collect*.
 com-prehendō, -prehendere, -prehendī, -prehēnsus, *seize, catch*.
 comprimō, -primere, -pressī, -pressus [com- + premō], *press together, squeeze, compress*.
 cōnātus, -ūs [cōnor], m., *attempt, effort*.
 con-cēdō, -cēdere, -cessī, -cessus, *grant, yield*.
 con-currō, -currere, -currī, -cursus, *run, rush, or dash together*.
 con-dō, -dere, -didi, -ditus, *put together, found; store away*.
 cōn-ferō, cōferre, contulī, contulātus, *bring together; grant. confer; sē cōferre, to betake oneself, make one's way*.

cōficiō, -ficere, -fēcī, -fectus [com- + faciō], make or do completely, complete, finish, accomplish, make; wear out.	-spectus [com- + speciō, look], behold, perceive, see.
cōn-firmō, -firmāre, -firmāvī, -firmātus, strengthen, establish; declare, assert.	cōnstituō, -stituere, -stituī, -stitūtus [com- + statuō], set together or up; appoint; deter- mine.
cōn-fligō, -fligere, -flīxī, -flīctus, dash together.	cōn-stō, -stāre, -stītī, -stātūrus, stand together, agree; consist;
coniciō, -icere, -iēcī, -iectus [com- + iaciō], throw together; throw, cast, hurl.	cōnstat, it is agreed, is well known.
con-iungō, -iungere, -iūnxi, -iūnctus, join together, join.	cōn-suēscō, -suēscere, -suēvī, -suētus, become accustomed; in tenses of completed action, have become accustomed, be accustomed or wont.
coniūnx, coniugis [coniungō], m. and f., spouse, husband, wife.	cōn-sulō, -ere, -ui, -tus, consult.
conligō, -ligere, -lēgī, -lēctus [com- + legō], gather together, collect.	cōn-sūmō, -sūmēre, -sūmpsi, -sūmptus, take completely, use up, consume, spend.
con-locō, -locāre, -locāvī, -locātus, place together, put, place.	cōn-tegō, -tegere, -tēxī, -tēctus, cover.
conloquium, -ī [conloquor, talk together], n., conversation.	cōn-tendō, -tendere, -tēndī, -tentus, stretch, hasten.
cōnor, -ārī, -ātus, try, attempt.	cōn-tinēns, -entis [contineō], f., mainland, continent.
cōnscendō, -scendere, -scendī, -scēnsus [com- + scandō, climb], climb; nāvem cōnscen- dere, to climb the ship, go on board, embark.	cōn-tineō, -tinēre, -tinuī, -tentus [com- + teneō], hold together, keep within, shut up in; bound.
cōnsēnsus, -ūs [cōnsentīō, agree], m., agreement, consent.	cōn-tinuus, -a, -um [contineō], continuous, successive.
cōn-sequor, -sequī, -secūtus, fol- low up, follow; overtake.	cōntrā, prep. with acc., against, contrary to.
cōn-servō, -servāre, -servāvī, -servātus, preserve, keep.	cōntrōversia, -ae, f., quarrel, dis- pute, debate.
cōn-sidō, -sidere, -sēdī, -sessus, sit down.	cōn-veniō, -venīre, -vēnī, -ventus, come together, assemble.
cōnsilium, -ī [cōnsulō], n., advice; plan, design, purpose; prudence.	cōn-vertō, -vertere, -vertī, -versus, turn round, turn, change; in fugam convertere, to put to flight.
cōn-sistō, -sistere, -stītī, -stītus, station oneself, take one's stand; consist.	cōn-vocō, -vocāre, -vocāvī, -vocātus, call together, summon, assemble.
cōnspēctus, -ūs [cōnspiciō], m., sight.	cō-oriōr, -orīrī, -ortus, arise.
cōnspiciō, -spicere, -spēxī,	cōpia, -ae, f., supply, abundance; plur., forces, troops.

Corinthus, -ī, m., *Corinth*.
 corium, -ī, n., *hide, leather*.
 cornū, -ūs, n., *horn*.
 corpus, corporis, n., *body*.
 corripiō, -ripere, -ripiū, -reptus
 [com- + rapiō], *seize, snatch,*
snatch up.
 cottīdiē, adv., *daily, every day*.
 crēdibilis, -e [crēdō], *credible*.
 crēdō, -dere, -dīdī, -ditus, *believe*.
 creō, -āre, -āvī, -ātus, *elect, ap-*
point.
 Creōn, -ontis, m., *Creon*.
 crepitus, -ūs [crepō, *rattle*], m.,
rattle, clatter.
 crepundia, -ōrum [crepō, *rattle*],
n. plur., rattle.
 Crēta, -ae, f., *Crete*.
 cruciātus, -ūs [cruciō, *torture*],
m., torture.
 crūdēlis, -e, *cruel*.
 crūs, crūris, n., *leg*.
 cubiculum, -ī [cubō], n., *bed-*
room.
 cubō, -āre, -uī, *lie down, lie, re-*
cline.
 culter, cultrī, m., *knife*.
 cum, prep. with abl., *with*.
 cum, conj., *when, while, after;*
since; although.
 cūnae, -ārum, f. plur., *cradle*.
 cupiditās, -tātis [cupidus], f.,
desire, longing, eagerness.
 cupidus, -a, -um [cupiō], *desir-*
ous, eager.
 cupiō, -ere, -īvī, -ītus, *desire, long*
for, wish.
 cūr, adv., *why*.
 currō, currere, cucurri, cursus, *run*.
 currus, -ūs, m., *chariot*.
 cursus, -ūs [currō], m., *running,*
course.
 custōdiō, -īre, -īvī, -ītus [custōs,
guard], *guard*.
 Cyclōps, -is, m., *Cyclops*
 Cyzicus, -ī, f., *Cyzicus*.

D

damnum, -ī, n., *harm, injury*.
 Danaē, -ēs, f., *Danae*.
 dē, prep. with abl., *down from,*
from, out of; about, concerning,
of.
 dēbeō, -ēre, -uī, -itus [dē +
 habēō], *owe; with infin., ought*.
 dēbitus, -a, -um [part. of dēbeō],
owed, due.
 dē-cēdō, -cēdere, -cessī, -cessus,
go away, depart.
 decem, indecl. adj., *ten*.
 dēcidō, -cidere, -cidī [dē + cadō],
fall down.
 decimus, -a, -um [decem], *tenth*.
 dēcipiō, -cipere, -cēpī, -ceptus
 [dē + capiō], *catch, deceive*.
 decorō, -āre, -āvī, -ātus [decus,
adornment], *adorn, distinguish*.
 dē-currō, -currere, -cucurri,
-cursus, run down.
 dē-decus, -decoris, n., *dishonor,*
disgrace.
 dē-dō, -dere, -dīdī, -ditus, *give*
away or up.
 dē-dūcō, -dūcere, -dūxī, -ductus,
lead down or away, bring;
nāvem dēdūcere, to draw down
or launch a ship.
 dē-fendō, -fendere, -fendī, -fēnsus,
ward off; defend.
 dē-ferō, -ferre, -tulī, -lātus, *bear*
or carry away or off.
 dē-fessus, -a, -um, *worn out,*
exhausted.
 dēficiō, -ficere, -fēcī, -fectus [dē
 + faciō], *fail*.
 Dēianīra, -ae, f., *Dejanira*.
 dēiciō, -icere, -iēcī, -iectus [dē +
 iaciō], *throw down, cast, drive*
out of one's course.
 deinde, adv., *then, next*.
 dē-lābor, -lābī, -lapsus, *slip or*
fall down.

dēligō, -ligere, -lēgī, -lēctus [dē + legō], choose out, choose, select.	dē-terreō, -terrēre, -terrūi, -territus, frighten off, deter.
Delphī, -ōrum, m. plur., <i>Delphi</i> .	dē-trahō, -trahere, -trāxī, -trāctus, draw or pull off.
Delphicus, -a, -um [Delphī], of <i>Delphi</i> , <i>Delphic</i> , <i>Delphian</i> .	deus, -ī, m., god.
dēmissus, -a, -um [part. of dēmittō], downcast, dejected.	dē-vertō, -vertere, -vertī, turn away or aside.
dē-mittō, -mittere, -mīsī, -missus, send down, let fall; animōs dēmittere, to lose courage.	dē-vorō, -vorāre, -vorāvī, -vorātus, swallow down, swallow, devour.
dē-mōnstrō, -mōnstrāre, -mōnstrāvī, -mōnstrātus, point out, show; make known.	dexter, -tra, -trum, right.
dēmum, adv., at last.	dextra, -ae [dexter], f., right hand (manus understood).
dēnique, adv., lastly, finally.	Diāna, -ae, f., <i>Diana</i> .
dēns, dentis, m., tooth.	dīcō, dīcere, dīxī, dictus, say, speak; diem dīcere, to appoint or set a day.
dēnsus, -a, -um, thick.	dīēs, -ēī, m. and f., day.
dē-pellō, -pellere, -pulī, -pulsus, drive off or away, drive.	difficilis, -e [dis- + facilis], not easy, difficult.
dē-plōrō, -plōrāre, -plōrāvī, -plōrātus, lament.	difficultās, -tātis [difficilis], f., difficulty.
dē-pōnō, -pōnere, -posuī, -positus, put down, deposit; lay aside, give up; ē memorīā dēpōnere, to forget.	diffundō, -fundere, -fūdī, -fūsus [dis- + fundō], pour forth, spread or shed abroad, diffuse.
dēripiō, -ripere, -ripuī, -reptus [dē + rapiō], snatch away, tear off, pull down.	dīligenter [dīligēns, careful], adv., carefully, diligently.
dēscendō, -scendere, -scendī, -scēnsus [dē + scandō], climb down, descend.	dīligentia, -ae [dīligēns, careful], f., care, diligence, industry.
dē-serō, -serere, -seruī, -sertus, desert.	dī-lūcēscō, -lūcēscere, -lūxī, grow light, dawn.
dēsērtus, -a, -um [part. of dēserō], deserted.	dīlūcidē [dīlūcidus, distinct], adv., distinctly, plainly.
dēsiderium, -ī [dēsiderō, desire], n., desire, longing.	dī-mittō, -mittere, -mīsī, -missus, send different ways, send forth or away, despatch; let slip, lose.
dēsiliō, -silīre, -siluī, -sultus [dē + saliō], leap down.	Diomēdēs, -is, m., <i>Diomedes</i> .
dē-sistō, -sistere, -stitī, -stitus, set down; leave off, desist, cease, stop.	dīrus, -a, -um, dreadful.
dē-spērō, -spērāre, -spērāvī, -spērātus, despair.	dis-cēdō, -cēdere, -cessī, -cessus, go apart, withdraw, depart
dē-super, adv., down from above.	discō, discere, didicī, learn.
	discrīmen, -crīminis, n., crisis, peril, danger.
	discus, -ī, m., discus, quoit.
	disiciō, -icere, -iēcī, -iectus [dis- + iaciō], throw apart, scatter.

diū, adv., *for a long time, a long time or while, long*; comp. diūtius, *longer*.
 di-vellō, -vellere, -vellī, -vulsus, *tear apart, rend asunder, tear in pieces*.
 dīversus, -a, -um [part. of dīvertō], *turned different ways, opposite, contrary, different*.
 dīvidō, -videre, -vīsī, -vīsus, *divide, separate*.
 dō, dare, dedī, datus, *give*.
 doceō, -ēre, -uī, -tus, *teach, explain*.
 dolor, -ōris [*doleō, be in pain*], m., *pain, grief; anger*.
 dolus, -ī, m., *trick, craft*.
 domina, -ae, f., *mistress*.
 domus, -ūs, f., *house, home*.
 dōnum, -ī [*dō*], n., *gift*.
 dormiō, -īre, -īvī, *sleep*.
 dracō, -ōnis, m., *dragon, serpent*.
 dubitō, -āre, -āvī, -ātus [*dubius*], *doubt, hesitate*.
 dubius, -a, -um, *doubtful, uncertain*.
 dūcō, dūcere, dūxī, *ductus [dux]*, *lead; make, dig; with or without in mātrimōnium, marry*.
 dūdum, adv., *formerly, of old; iam dūdum, this long time*.
 dulcēdō, -inis [*dulcis*], f., *sweetness*.
 dulcis, -e, *sweet*.
 dum, conj., *while, as; as long as; until*.
 duo, -ae, -o, plur. adj., *two*.
 duodecim [*duo + decem*], indecl. adj., *twelve*.
 duo-dē-vīgintī, indecl. adj., *eighteen*.
 dux, ducis, m. and f., *leader, commander*.

E

ē, see ex.

ēbrius, -a, -um, *drunk*.

ē-dīcō, -dīcere, -dīxī, -dictus, *declare, proclaim, appoint*.
 ē-dō, -dere, -dīdī, -dītus, *put forth, give out, utter*.
 ē-dūcō, -dūcere, -dūxī, -ductus, *lead out, draw*.
 effervēscō, -fervēscere, -ferbuī [*ex + fervēscō*], *boil up or over, boil*.
 efficiō, -ficere, -fēcī, -fectus [*ex + faciō*], *make or work out, accomplish, effect*.
 efflō, -flāre, -flāvī, -flātus [*ex + flō*], *breathe out*.
 effugiō, -fugere, -fūgī [*ex + fugiō*], *flee out or away, escape*.
 effundō, -fundere, -fūdī, -fūsus [*ex + fundō*], *pour out*.
 ego, meī, pers. pron., *I*.
 ēgredior, -gredī, -gressus [*ē + gradior*], *go out or forth, go ashore, disembark*.
 ēgregiē [*ēgregius, excellent*], adv., *excellently, splendidly, admirably*.
 ēlis, -idis, f., *Elis*.
 ēlysius, -a, -um, *Elysian*.
 ē-mittō, -mittere, -mīsī, -missus, *send out or forth*.
 enim, conj., *for*.
 ē-nūntiō, -nūntiāre, -nūntiāvī, -nūntiātus, *speak out, announce, make known*.
 eō, īre, īī, ītus, *go*.
 eō [*is*], adv., *to that place, thither*.
 equus, -ī, m., *horse*.
 ērēctus, -a, -um [part. of ērigō], *upright, erect*.
 ergā, prep. with acc., *toward, for*.
 ērgīnus, -ī, m., *Erginus*.
 ēridanus, -ī, m., *Eridanus*.
 ērigō, -rigere, -rēxī, -rēctus [*ē + regō*], *raise or set up, raise, lift; cheer, encourage*.

ēripiō, -ripere, -ripiū, -reptus
 [ē + rapiō], *snatch out or away, rescue.*
 errō, -āre, -āvī, -ātus, *wander, stray; be mistaken.*
 ērudiō, -rudīre, -rudīvī, -rudītus, *instruct.*
 Erymanthius, -a, -um, *of Erymanthus, Erymanthian.*
 Erythīa, -ae, f., *Erythia.*
 et, conj., *and; et . . . et, both . . . and.*
 etiam [et + iam], adv., *and now, also, too, even.*
 et-sī, conj., *even if, although.*
 Eunomus, -ī, m., *Eunomus.*
 Eurōpa, -ae, f., *Europe.*
 Eurylochus, -ī, m., *Eurylochus.*
 Eurystheus, -ī, m., *Eurystheus.*
 Eurytiōn, -ōnis, m., *Eurytion.*
 Eurytus, -ī, m., *Eurytus.*
 ē-vādō, -vādere, -vāsī, -vāsus, *go forth, get away, escape.*
 ē-vānēscō, -vānēscere, -vānūi, *vanish away.*
 ē-veniō, -venīre, -vēnī, -ventus, *come out; turn out, happen, befall.*
 ē-vocō, -vocāre, -vocāvī, -vocātus, *call out, challenge.*
 ē-vomō, -vomere, -vomūi, -vomitus, *vomit forth.*
 ex or ē (the latter never used before words beginning with a vowel or *h*), prep. with abl., *out of, from; of.*
 ex-animō, -animāre, -animāvī, -animātus, *put out of breath, fatigue, tire, exhaust; stupefy; kill.*
 ex-ārdēscō, -ārdēscere, -ārsī, -ārsus, *blaze out, be inflamed, rage.*
 ex-cēdō, -cēdere, -cessī, -cessus, *go out or forth, depart.*
 excipiō, -cipere, -cēpī, -ceptus

[ex + capiō], *take out or up, receive, welcome, entertain.*
 ex-citō, -citāre, -citāvī, -citātus, *call out, arouse.*
 ex-clāmō, -clāmāre, -clāmāvī, -clāmātus, *cry out, exclaim.*
 exclūdō, -clūdere, -clūsī, -clūsus [ex + claudō], *shut out, hinder, prevent.*
 ex-cōgitō, -cōgitāre, -cōgitāvī, -cōgitātus, *think out, contrive, devise, invent.*
 ex-cruciō, -cruciāre, -cruciāvī, -cruciātus, *torture.*
 ex-eō, -īre, -īi, -itus, *go out.*
 exerceō, -ercēre, -ercuī, -ercitus, *exercise.*
 exercitātō, -ōnis [exerceō], f., *exercise.*
 exercitus, -ūs, m., *army.*
 ex-hauriō, -haurīre, -hausī, -haustus, *drink up or off, drain.*
 exīstīmō, -īstīmāre, -īstīmāvī, -īstīmātus [ex + aestīmō, value], *consider, believe, think.*
 ex-orīor, -orīrī, -ortus, *arise from, spring up, rise.*
 ex-pellō, -pellere, -pulī, -pulsus, *drive out, expel.*
 ex-piō, -piāre, -piāvī, -piātus, *expiate.*
 explōrātor, -ōris [explōrō], m., *explorer, scout, spy.*
 ex-plōrō, -plōrāre, -plōrāvī, -plōrātus, *search out, explore.*
 ex-pōnō, -pōnere, -posuī, -positus, *put out, set forth; put on shore, land; explain.*
 exprimō, -primere, -pressī, -pressus [ex + premō], *press out.*
 exsiliō, -silīre, -siluī [ex + saliō], *leap out or forth.*
 exsiliūm, -ī [exsul, *exile*], n., *exile.*
 ex-spectō, -spectāre, -spectāvī, -spectātus, *look out for, wait for, await, expect; wait.*

ex-spīrō, -spīrāre, -spīrāvī,	-spīrātus, breathe out.
ex-struō, -struere, -strūxī,	-strūctus, pile or heap up, build, erect.
exemplō, adv., immediately, straightway, at once.	
ex-trahō, -trahere, -trāxī, -trāctus,	draw or drag out, release, rescue.
extrēmus, -a, -um, last, extreme, furthest.	
exuō, -uere, -uī, -ūtus, put or take off.	

F

faber, fabrī, m., smith.
fabricor, -ārī, -ātus [faber], make, fashion.
fābula, -ae [for, speak], f., story.
facile [facilis, easy], adv., easily.
facinus, facinoris [faciō], n., deed, crime.
faciō, facere, fēcī, factus, make, do; iter facere, see iter.
facultās, -tātis [facilis, easy], f., possibility, opportunity, chance, means.
fallō, fallere, fefelli, falsus, deceive.
falsus, -a, -um [part. of fallō], feigned, pretended, false.
falx, falcis, f., sickle; curved sword, falchion.
fāma, -ae [for, speak], f., report, rumor.
famēs, -is, abl. famē, f., hunger.
fār, farris, n., grain; meal.
fātum, -ī [part. of for, speak], n., destiny, fate.
faucēs, -ium, f. plur., throat.
fax, facis, f., torch, firebrand.
fēliciter [fēlīx, happy], adv., happily, fortunately, successfully.
fēmina, -ae, f., woman.
fera, -ae [ferus, wild], f., wild animal, beast.

ferē, adv., nearly, about, almost, for the most part.
ferō, ferre, tulī, lātus, bear, bring.
ferōx, -ōcis [ferus, wild], adj., fierce, savage.
ferreus, -a, -um [ferrum, iron], of iron, iron.
ferveō, -ēre, boil; glow, burn.
fessus, -a, -um, exhausted, worn out, weary.
figūra, -ae, f., form, shape, figure.
filia, -ae, f., daughter.
filius, -ī, m., son.
figō, fingere, finxī, fictus, invent, make up.
finis, -is, m., end, boundary; plur., borders, territory, country.
finitimus, -a, -um [finis], neighboring, adjoining.
fiō, fierī, factus sum, be done or made, become, happen.
flamma, -ae, f., flame.
flūmen, -minis [fluō, flow], n., river.
fōns, fontis, m., fountain, spring.
forās [foris], adv., out of doors, forth, out.
forīs [foris], adv., out of doors, without.
foris, -is, f., door.
fōrma, -ae, f., form, appearance; beauty.
fōrmōsus, -a, -um [fōrma], beautiful.
forte [fors, chance], adv., by chance, accidentally.
fortis, -e, brave.
fortiter [fortis], adv., bravely.
fortūna, -ae [fors, chance], f., fortune.
fossa, -ae [part. of fodiō, dig], f., ditch, trench.
frangō, frangere, frēgī, frāctus, break; dash to pieces, wreck.
frāter, frātris, m., brother.
fraus, fraudis, f., deception, fraud.

fremitus, -ūs [fremō, roar], m.,
 roaring, roar.
 frēnō, -āre, -āvī, -ātus [frēnum,
 bridle], bridle, restrain.
 fretum, -ī, n., *strait.*
 frōns, frontis, f., *forehead.*
 frūctus, -ūs [fruor, enjoy], m.,
 enjoyment; fruit.
 frūmentor, -ārī, -ātus [frūmen-
 tum], fetch grain, forage.
 frūmentum, -ī [fruor, enjoy], n.,
 grain.
 frūstrā, adv., *in vain.*
 fuga, -ae, f., *flight.*
 fugiō, fugere, fūgī, fugitūrus
 [fuga], *flee, run away.*
 fūmus, -ī, m., *smoke.*
 furor, -ōris [furō, rage], m.,
 rage, fury, frenzy, madness.
 fūrtum, -ī [fūr, thief], n., *theft.*

G

galea, -ae, f., *helmet.*
 Gallia, -ae, f., *Gaul.*
 gaudeō, gaudēre, gāvīsus, *be*
 glad, rejoice.
 gaudium, -ī [gaudeō], n., *gladness,*
 joy.
 gēns, gentis, f., *race, nation.*
 genus, generis, n., *kind, nature.*
 gerō, gerere, gessī, gestus, *carry,*
 wear; carry on, do.
 Gēryōn, -onis, m., *Geryon.*
 gīgnō, gīgnere, genuī, genitus,
 produce, bring forth.
 gladius, -ī, m., *sword.*
 Glauce, -ēs, f., *Glouce.*
 glōria, -ae, f., *glory.*
 Gorgō, -onis, f., *Gorgon.*
 Graeae, -ārum, f. plur., *the Graeae.*
 Graecia, -ae [G. aecus], f., *Greece.*
 Graecus, -a, -īm, *Greek.*
 grātia, -ae [grātus], f., *favor;*
 gratitude, thanks; plur., thanks;

grātiās agere, *to give thanks,*
 thank; grātiām referre, to re-
 turn a favor, show gratitude,
 requite.
 grātus, -a, -um, *pleasing, grateful.*
 gravis, -e, *heavy; severe, grievous,*
 serious.
 graviter [gravis], adv., *severely,*
 seriously.
 gubernō, -āre, -āvī, -ātus, *steer.*
 gustō, -āre, -āvī, -ātus, *taste.*

H

habeō, -ēre, -uī, -itus, *have, hold;*
 consider.
 habitō, -āre, -āvī, -ātus [freq. of
 habeō], dwell, inhabit.
 Hādēs, -ae, m., *Hades.*
 haereō, haerēre, haesī, haesūrus,
 stick; hesitate.
 haesitō, -āre, -āvī, -ātus [freq. of
 haereō], hesitate.
 Hammōn, -ōnis, m., *Hammon.*
 harēna, -ae, f., *sand; shore.*
 Harpīiae, -ārum, f. plur.,
 Harpies.
 haud, adv., *not at all, by no*
 means, not.
 haudquāquam [haud + quis-
 quam], adv., in no wise, not at
 all.
 hauriō, haurīre, hausī, haustus,
 draw.
 herba, -ae, f., *herb, plant.*
 Herculēs, -is, m., *Hercules.*
 Hēsionē, -ēs, f., *Hesione.*
 Hesperidēs, -um, f. plur., *the*
 Hesperides.
 hesternus, -a, -um [herī, yester-
 day], of yesterday, yesterday's,
 hesternus diēs, yesterday.
 hic [hīc], adv., *here; hereupon.*
 hic, haec, hōc, dem. pron., *this;*
 ille . . . hic, that . . . this, the for-
 mer . . . the latter.

hinc [hic], adv., *from this place, hence.*
 Hippolytē, -ēs, f., *Hippolyte.*
 Hispānia, -ae, f., *Spain.*
 Homērus, -ī, m., *Homer.*
 homō, hominis, m., *man.*
 honor, -ōris, m., *honor.*
 hōra, -ae, f., *hour.*
 horribilis, -e [horreō, *shudder*], *dreadful, terrible, horrible.*
 hortor, -ārī, -ātus, *exhort, encourage, urge.*
 hortus, -ī, m., *garden.*
 hospitium, -ī [hospes, *host*], n., *hospitality.*
 hostis, -is, m. and f., *enemy, foe.*
 hūc [hic], adv., *to this place, hither.*
 hūmānus, -a, -um [homō], *of man, human.*
 humī [loc. of humus, *ground*], adv., *on the ground.*
 Hydra, -ae, f., *Hydra.*
 Hylās, -ae, m., *Hylas.*

I

iaceō, -ēre, -ui, *lie, be prostrate.*
 iaciō, iacere, iēcī, iactus, *throw, cast, hurl.*
 iam, adv., *now, already.*
 iānua, -ae, f., *door.*
 Iāsōn, -onis, m., *Jason.*
 ibi [is], adv., *in that place, there.*
 īctus, -ūs [īcō, *strike*], m., *blow.*
 īdem, eadem, idem [is], dem. pron., *the same; sometimes to be translated likewise, also.*
 idōneus, -a, -um, *suitable, fit; favorable.*
 igitur, conj., *therefore.*
 īgnārus, -a, -um [in-, not + gnārus, *knowing*], *ignorant.*
 īgnāvus, -a, -um [in-, not + gnāvus, *active*], *lazy, cowardly.*
 īgnis, -is, m., *fire.*

īgnōrō, -āre, -āvī, -ātus, *be ignorant of.*
 īgnōtus, -a, -um [in-, not + nōtus], *unknown.*
 īlias, -adis, f., *the Iliad.*
 ille, illa, illud, dem. pron., *that; he, she, it, they; ille . . . hic, see hic.*
 imber, imbris, m., *rain, shower.*
 imbuō, -buere, -buī, -būtus, *wet, soak, dip.*
 immānitās, -tātis [immānis, *cruel*], f., *cruelty, barbarity.*
 immittō, -mittere, -mīsī, -missus, *send or let in.*
 immolō, -molāre, -molāvī, -molātus [in + mola], *sacrifice (the victim was sprinkled with consecrated meal).*
 impediō, -pedire, -pedīvī, -pedītus [in + pēs], *hinder, prevent, impede.*
 impellō, -pellere, -pulī, -pulsus [in + pellō], *drive or urge on, incite, urge.*
 imperātor, -ōris [imperō], m., *commander, general.*
 imperātum, -ī [part. of imperō], n., *command, order.*
 imperītus, -a, -um [in-, not + perītus], *inexperienced, unskilled, ignorant.*
 imperīum, -ī [imperō], n., *command; sway, rule.*
 imperō, -perāre, -perāvī, -perātus, *command, order, enjoin.*
 impetrō, -petrāre, -petrāvī, -petrātus, *gain one's end, obtain (a request).*
 impetus, -ūs [in + petō], m., *attack; impeum facere, to charge.*
 impōnō, -pōnere, -pōsūi, -positus [in + pōnō], *place or lay upon, impose; embark.*

improbus, -a, -um [in-, not + probus, upright], wicked.	iniciō, -icere, -iēcī, -iectus [in + iaciō], throw in or upon; cause, inspire.
in, prep. with acc., into, in, to, upon; with abl., in, on.	inimīcus, -a, -um [in-, not + amīcus], unfriendly, hostile.
incidō, -cidere, -cidī [in + cadō], fall into or upon.	initium, -ī [ineō], n., beginning.
inclūdō, -clūdere, -clūsī, -clūsus [in + claudō, shut], shut up in, inclose, imprison.	iniūria, -ae [in-, not + iūs], f., injury, wrong, hurt, harm.
incola, -ae [incolō], m. and f., inhabitant.	inluviēs, -ēī, f., dirt, filth.
in-colō, -colere, -coluī, inhabit.	inquam, inquis, inquit, defective verb, I say, you say, he says.
incolumis, -e, unhurt, safe.	in-rīdeō, -rīdēre, -rīsī, -rīsus, laugh at, mock.
in-commodum, -ī, n., inconvenience.	in-rumpō, -rumpere, -rūpī, -ruptus, burst into or in.
in-crēdibilis, e, incredible.	in-ruō, -ruere, -ruī, rush in.
in-dūcō, -dūcere, dūxī, -ductus, lead in or on, move, excite.	īnsānia, -ae [īnsānus, mad], f., madness, insanity.
induō, induere, induī, indūtus, put on; clothe.	īnsciēns, -scientis [in-, not + part. of sciō], adj., unknowing, unaware.
in-eō, -ire, -iī, -itus, go into, enter; adopt.	īnsequor, -sequī, -secūtus, follow upon or up, pursue.
īnfāndus, -a, -um [in-, not + part. of for, speak], unspeakable, monstrous.	īnsidiae, -ārum, f. plur., ambush; plot, stratagem.
īnfāns, -fantis [in-, not + part. of for, speak], m. and f., infant, babe.	īnspergō, -spergere, -spersī, -spersus [in + spargō], sprinkle on or over.
īnfectus, -a, -um [in-, not + part. of faciō], not done, undone, unaccomplished.	īnspiciō, -spicere, -spēxī, -spectus [in + speciō], look into or upon.
īnfēlīx, -fēlīcis, adj., unhappy, unfortunate.	īnstituō, -stituere, -stituī, -stitūtus [in + statuō], decide upon, determine.
īnferī, -ōrum [īnferus, below], m. plur., inhabitants of the underworld, the dead, the shades.	īnstruō, -struere, -strūxī, -strūctus, build in or into; draw up; equip, furnish.
īn-ferō, īferre, intulī, inlātus, bring in or against, wage against; inflict.	īnsula, -ae, f., island.
īnfēstus, -a, -um, unsafe, dangerous.	īntellegō, -legere, -lēxī, -lēctus, perceive, understand.
īnficiō, -ficere, -fēcī, -fectus [in + faciō], stain, dye.	īn-tendō, -tendere, -tendī, -tentus, stretch out; stretch, draw, aim.
īn-fundō, -fundere, -fūdī, -fūsus, pour in or upon.	īnter, prep. with acc., among, between.
īngēns, -gentis, adj., huge, vast.	īntereā [īnter], adv., in the meantime, meanwhile.
	īnterficiō, -ficere, -fēcī, -fectus

[<i>inter</i> + <i>faciō</i>], <i>put out of the way, kill.</i>	<i>Italia, -ae, f., Italy.</i>
<i>interior, -ius</i> [comp. from <i>inter</i>], adj., <i>interior, inner.</i>	<i>ita-que, adv., and so, accordingly, therefore.</i>
<i>inter-mittō, -mittere, -misi,</i> <i>-missus, leave off, interrupt;</i> <i>let pass; pass., be left between,</i> <i>intervene, elapse.</i>	<i>iter, itineris [eō], n., a going, journey, march; iter facere, to journey, march.</i>
<i>inter-sum, -esse, -fui, -futurus,</i> <i>be or lie between.</i>	<i>iterum, adv., again, a second time.</i>
<i>intervallum, -i, n., interval, space, distance.</i>	<i>Ithaca, -ae, f., Ithaca.</i>
<i>intrā [inter], prep. with acc., within.</i>	<i>iubeō, iubere, iussi, iüssus, bid, order, command.</i>
<i>intrō, -āre, -āvī, -ātus [intrā], go within or into, enter.</i>	<i>iūcundus, -a, -um, sweet, pleasant.</i>
<i>introitus, -ūs [introeō, go within], m., entrance.</i>	<i>iūdex, iūdicis [iūs + dīcō], m., judge.</i>
<i>in-tueor, -tuērī, -tuitus, look upon, behold.</i>	<i>iugum, -ī [iungō], n., yoke.</i>
<i>in-ūsitātus, -a, -um, unusual, extraordinary.</i>	<i>iungō, iungere, iūnxī, iūnctus, join; yoke, harness.</i>
<i>in-ūtilis, -e, not useful, useless.</i>	<i>Iūnō, -ōnis, f., Juno.</i>
<i>in-veniō, -venire, -vēnī, -ventus, come upon, find.</i>	<i>Iuppiter, Iovis, m., Jupiter or Jove.</i>
<i>invitō, -āre, -āvī, -ātus, invite.</i>	<i>iūs, iūris, n., right, justice, law; iūs dīcere, to pronounce judgment; iūs iūrandum, iūris iūrandī [ger. of iūrō, swear], oath.</i>
<i>invītus, -a, -um, unwilling.</i>	<i>iūssum, -ī [part. of iubeō], n., order, command.</i>
<i>Iolāus, -ī, m., Iolaus.</i>	<i>iūssus, -ūs [iubeō], m., bidding, command.</i>
<i>Iolē, -ēs, f., Iole.</i>	<i>iūstus, -a, -um [iūs], just.</i>
<i>Iovis, gen. of Iuppiter.</i>	<i>iuvenis, -is, m., young man, youth.</i>
<i>Iphiclēs, -is, m., Iphicles.</i>	
<i>ipse, ipsa, ipsum, intensive pron., self, himself, herself, itself, themselves; often to be rendered by <i>very</i>.</i>	
<i>īra, -ae, f., anger, wrath.</i>	
<i>īrāscor, īrāscī, īrātus [īra], be angry.</i>	
<i>īrātus, -a, -um [part. of īrāscor], angered, enraged, angry, furious.</i>	
<i>is, ea, id, dem. pron., this, that; he, she, it, they.</i>	
<i>iste, ista, istud, dem. pron., that of yours, that.</i>	
<i>ita [is], adv., in this manner, thus, so; ita ut, as.</i>	
	L
	<i>lābor, lābī, lapsus, slip, glide, fall.</i>
	<i>labor, -ōris, m., labor, toil.</i>
	<i>labōrō, -āre, -āvī, -ātus [labor], labor, toil.</i>
	<i>lāc, lactis, n., milk.</i>
	<i>Lacōnia, -ae, f., Laconia.</i>
	<i>lacrima, -ae, f., tear.</i>
	<i>lacus, -ūs, m., lake.</i>
	<i>laetitia, -ae [laetus, joyful], f., joy.</i>
	<i>lāmenta, -ōrum, n. plur., lamentation.</i>

Lāomedōn, -ontis, m., <i>Laomedon</i> .	longus, -a, -um, <i>long</i> ; <i>tedious</i> .
lapis, -idis, m., <i>stone</i> .	loquor, loquī, locūtus, <i>speak</i> .
laqueus, -ī, m., <i>noose</i> .	lōtus, -ī, f., <i>lotus</i> .
Lārīsa, -ae, f., <i>Larisa</i> .	lucrum, -ī, n., <i>gain</i> .
lassitūdō, -inis [<i>lassus</i> , <i>weary</i>], f., <i>weariness</i> .	luctor, -ārī, -ātus, <i>wrestle</i> , <i>struggle</i> .
lateō, -ēre, -uī, <i>lie hid</i> , <i>be con-</i> <i>cealed</i> .	lūdus, -ī, m., <i>game</i> , <i>sport</i> .
latrō, -ōnis, m., <i>robber</i> .	lūmen, -minis, n., <i>light</i> .
lātus, -a, -um, <i>broad</i> , <i>wide</i> .	lūx, lūcis, f., <i>light</i> .
lēgātus, -ī [part. of lēgō, <i>depute</i>], m., <i>ambassador</i> .	M
lēnis, -e, <i>gentle</i> .	magicus, -a, -um, <i>magic</i> .
leō, -ōnis, m., <i>lion</i> .	magis, comp. adv., <i>more</i> , <i>rather</i> .
Lernaeus, -a, -um, <i>of Lerna</i> , <i>Lernean</i> .	magister, -tri [<i>magis</i>], m., <i>master</i> .
Lēthē, -ēs, f., <i>Lethe</i> .	māgnificē [<i>māgnificus</i>], adv., <i>splendidly</i> .
levis, -e, <i>light</i> , <i>slight</i> .	māgnificentia, -ae [<i>māgnificus</i>], f., <i>splendor</i> , <i>magnificence</i> .
leviter [<i>levis</i>], adv., <i>slightly</i> .	māgnificus, -a, -um [<i>māgnus</i> + <i>faciō</i>], <i>splendid</i> , <i>magnificent</i> .
libenter [<i>libēns</i> , <i>willing</i>], adv., <i>willingly</i> , <i>gladly</i>	māgnitūdō, -tūdinis [<i>māgnus</i>], f., <i>greatness</i> , <i>size</i> .
līberī, -ōrum [<i>līber</i> , <i>free</i>], m. plur., <i>children</i> .	māgnopere [abl. of <i>māgnus</i> <i>opus</i>], adv., <i>greatly</i> , <i>very much</i> , <i>exceedingly</i> ; <i>earnestly</i> .
līberō, -āre, -āvī, -ātus [<i>liber</i> , <i>free</i>], <i>set free</i> , <i>free</i> , <i>liberate</i> , <i>release</i> .	māgnus, -a, -um, <i>large</i> , <i>big</i> , <i>great</i> , <i>mighty</i> ; <i>loud</i> .
lībertās, -tātis [<i>liber</i> , <i>free</i>], f., <i>freedom</i> , <i>liberty</i> .	māior, māius, comp. of <i>māgnus</i> .
Libya, -ae, f., <i>Libya</i> , <i>Africa</i> .	male [<i>malus</i>], adv., <i>badly</i> , <i>ill</i> .
licet, -ēre, -uit or -itum est, im- pers., <i>is lawful</i> or <i>permitted</i> .	mālō, mālle, māluī [<i>magis</i> + <i>volō</i>], <i>wish rather</i> , <i>prefer</i> .
Lichās, -ae, m., <i>Lichas</i> .	malum, -ī [<i>malus</i>], n., <i>evil</i> , <i>mischief</i> .
līgneus, -a, -um [<i>lignum</i>], <i>of</i> <i>wood</i> , <i>wooden</i> .	malus, -a, -um, <i>bad</i> .
līnum, -ī, n., <i>wood</i> .	mālus, -ī, m., <i>mast</i> .
Ligurēs, -um, m. plur., <i>Ligurians</i> .	mandō, -dāre, -dāvī, -dātus [<i>ma-</i> <i>nus</i> + <i>-dō</i> , <i>put</i>], <i>put in hand</i> , <i>intrust</i> , <i>commit</i> ; <i>charge</i> , <i>com-</i> <i>mand</i> .
Liguria, -ae [<i>Ligurēs</i>], f., <i>Liguria</i> .	māne, adv., <i>in the morning</i> , <i>early in the morning</i> .
līmen, -minis, n., <i>threshold</i> ; <i>door</i> .	maneō, manēre, mānsī, mānsus, <i>remain</i> .
līmus, -ī, m., <i>mud</i> .	mānēs, -ium, m. plur., <i>spirit</i> , <i>shade</i> .
linter, lintris, f., <i>boat</i> , <i>skiff</i> .	
Linus, -ī, m., <i>Linus</i> .	
lītus, lītoris, n., <i>shore</i> .	
locus, -ī, m., plur. loca, -ōrum, n., <i>place</i> , <i>situation</i> .	
longē [<i>longus</i>], adv., <i>far</i> .	
longinquus, -a, -um [<i>longus</i>], <i>distant</i> , <i>remote</i> .	

manus, -ūs, f., *hand*.
 mare, maris, n., *sea*.
 marītus, -ī, m., *husband*.
 Mārs, Mārtis, m., *Mars*.
 māter, mātris, f., *mother*.
 mātrimōnium, -ī [māter], n.,
 marriage; in mātrimōnium
 dūcere, *marry*.
 mātūrō, -āre, -āvī, -ātus [mātūrus,
 ripe], *ripen; hasten*.
 māximē [māximus], adv., *very*
 greatly, exceedingly, especially.
 māximus, -a, -um, superl. of
 māgnus.
 Mēdēa, -ae, f., *Medea*.
 medicāmentum, -ī [medicō, *heal*],
 n., *drug; poison, potion*.
 medicīna, -ae [medicus, *physi-*
 cian], f., *art of healing, medi-*
 cine.
 mediūs, -a, -um, *mid, middle*.
 Medūsa, -ae, f., *Medusa*.
 membrum, -ī, n., *limb, member*.
 memoria, -ae [memor, *remember-*
 ing], f., *memory*.
 memorō, -āre, -āvī, -ātus
 [memor, *remembering*], *remind*
 of, mention.
 mentiō, -ōnis, f., *mention*.
 mercātor, -ōris [mercōr, *trade*],
 m., *trader, merchant*.
 mercēs, mercēdis, f., *pay, reward,*
 wages.
 Mercurius, -ī, m., *Mercury*.
 mergō, mergere, mersī, mersus,
 dip, plunge, sink.
 merīdiānus, -a, -um [merīdiēs],
 midday, noonday; merīdiānum
 tempus, midday, noon.
 merīdiēs, -ēi [mediūs + diēs], m.,
 midday, noon; south.
 meritus, -a, -um [part. of mereō],
 deserved, due, just.
 meus, -a, -um [ego, meī], *my,*
 mine.
 mīles, mīlitis, m., *soldier*.

mīlitāris, -e [mīles], *military,*
 warlike; rēs mīlitāris, art of
 war, warfare.
 mīlle, indecl. adj., *a thousand*;
 mīlia, -īum, n. plur., *thou-*
 sands; mīlia passuum, thou-
 sands of paces, miles.
 minae, -ārum, f. plur., *threats*.
 Minerva, -ae, f., *Minerva*.
 minimē [minimus, *least*], adv.,
 least, very little; by no means,
 not at all.
 minimum [minimus, *least*], adv.,
 very little, slightly.
 minitor, -ārī, -ātus [minaē],
 threaten.
 Mīnōs, Mīnōis, m., *Minos*.
 minus, comp. adv., *less*.
 Minyaē, -ārum, m. plur., *Minyaē*.
 mīrāculum, -ī [mīror], n., *wonder,*
 marvel, miracle.
 mīror, -ārī, -ātus [mīrus], *wonder,*
 wonder at.
 mīrus, -a, -um, *wonderful, strange*.
 misceō, miscēre, miscuī, mīxtus,
 mix, mingle.
 misericordia, -ae [misericors, *piti-*
 ful], f., *pity, compassion*.
 mittō, mittere, mīsī, missus, *send*.
 modo [modus], adv., *only*.
 modus, -ī, m., *way, manner*.
 moenia, -īum, n. plur., *walls*.
 mola, -ae, f., *meal*.
 molestia, -ae [molestus, *anno-*
 ying], f., *annoyance*.
 moneō, -ēre, -ūī, -ītus, *warn*.
 mōns, montis, m., *mountain*.
 mōnstrō, -āre, -āvī, -ātus [mōn-
 strum], *point out, show*.
 mōnstrum, -ī, n., *wonder, monster*.
 mora, -ae, f., *delay*.
 mordeō, mordēre, momordī, mor-
 sus, bite.
 morior, morī, mortuus, *die*.
 moror, -ārī, -ātus [mora], *delay,*
 linger, stay.

mors, mortis [morior], f., *death*.
 mortālis, -e [mors], *mortal*.
 mortifer, -fera, -ferum [mors + ferō], *death-bringing, deadly*.
 mortuus, -a, -um [part. of morior], *dead*.
 mōs, mōris, m., *way, manner, habit, custom*.
 moveō, movēre, mōvī, mōtus, *move*.
 mox, adv., *soon*.
 mūgiō, -īre, -īvī, *low, bellow*.
 mūgītus, -ūs [mūgiō], m., *lowing, bellowing*.
 mulier, mulieris, f., *woman*.
 multitūdō, -tūdinis [multus], f., *multitude*.
 multō [multus], adv., *by much or far, much, far*.
 multum, -ī [multus], n., *much*.
 multum [multus], adv., *much, greatly, far*.
 multus, -a, -um, *much, great; plur., many*.
 mūniō, -īre, -īvī, -ītus [moenia], *fortify*.
 mūnus, mūneris, n., *service, office, duty; present, gift*.
 mūrus, -ī, m., *wall*.
 mūsica, -ae, f., *music*.
 mūtō, -āre, -āvī, -ātus [freq. of moveō], *change*.
 Mysia, -ae, f., *Mysia*.

N

nactus, part. of nancīscor.
 nam, conj., *for*.
 nam-que, conj., *for*.
 nancīscor, nancīscī, *nactus, get, obtain, find*.
 nārrō, -āre, -āvī, -ātus, *tell, relate, narrate*.
 natō, -āre, -āvī, -ātus [freq. of nō, *swim*], *swim, float*.
 nātūra, -ae [nāscor, *be born*], f., *nature, character*.

nauta, -ae [nāvis], m., *sailor*.
 nauticus, -a, -um [nauta], *naval, nautical*.
 nāvīgātiō, -ōnis [nāvīgō], f., *sailing, navigation, voyage*.
 nāvīgō, -āre, -āvī, -ātus [nāvis + agō], *sail*.
 nāvis, -is, f., *ship*.
 -ne, enclitic introducing a question, untranslatable.
 nē, adv., *not; nē . . . quidem, not . . . even; conj., that not, lest*.
 nec, see neque.
 nēcessē, indecl. adj., *necessary*.
 necō, -āre, -āvī, -ātus, *put to death, slay, kill*.
 neglegō, -legere, -lēxī, -lēctūs [nec + legō, *gather*], *disregard, neglect*.
 negō, -āre, -āvī, -ātus, *say no or not, deny, refuse*.
 negōtium, -ī [nec + ḍōtium, *leisure*], n., *business, matter; task, trouble, difficulty*.
 Nemeaeus, -a, -um, *of Nemea, Nemean*.
 nēmō, nēminis [ne-, not + homō], m. and f., *no one, nobody*.
 nepōs, nepōtis, m., *grandson*.
 Neptūnus, -ī, m., *Neptune*.
 neque or nec [ne-, not + -que], conj., *and not, nor; neque . . . neque, neither . . . nor; neque enim, for . . . not*.
 nervus, -ī, m., *sinew, muscle*.
 ne-sciō, -scīre, -scīvī, *not know, be ignorant; nesciō quis, I know not who, some one or other (nesciō is thus used with other interrogative words also)*.
 Nessus, -ī, m., *Nessus*.
 neu, see nēve.
 neuter, neutra, neutrum [ne-, not + uter], *neither*.
 nēve or neu [nē + -ve, or], conj., *and that not, and not, nor*.

niger, nigra, nigrum, *black*.
 nihil, n., indecl., *nothing*.
 nisi [ne-, not + sī], conj., *if not, unless*.
 nix, nivis, f., *snow*.
 noctū [nox], adv., *at or by night*.
 nocturnus, -a, -um [nox], *of night, nocturnal; nocturnum tempus, night-time*.
 nōlō, nōlle, nōlui [ne-, not + volō], *not wish, be unwilling*.
 nōmen, -minis [nōscō, *come to know*], n., *name (that by which one is known)*.
 nōn, adv., *not*.
 nōn-dum, adv., *not yet*.
 nōn-ne, adv., introducing a question to which an affirmative answer is expected, *not?*
 nōn-nūllus, -a, -um, *not none, some, several*.
 nōs, plur. of *ego*.
 noster, -tra, -trum [nōs], *our*.
 nōtus, -a, -um [part. of nōscō, *come to know*], *known, well-known, famous*.
 novem, indecl. adj., *nine*.
 novitās, -tatis [novus], f., *newness, novelty*.
 novus, -a, -um, *new; novissimus, last*.
 nox, noctis, f., *night*.
 nūbēs, -is, f., *cloud*.
 nūdus, -a, -um, *naked, bare*.
 nūllus, -a, -um [ne-, not + ūllus], *not any, none, no*.
 num, adv., introducing a question to which a negative answer is expected, *untranslatable*.
 numerus, -ī, m., *number*.
 nummus, -ī, m., *coin*.
 numquam [ne-, not + umquam, *ever*], adv., *never*.
 nunc, adv., *now*.
 nūntiō, -āre, -āvī, -ātus [nūntius], *report, announce*.

nūntius, -ī [novus], m., *messenger; message*.
 nūper [novus], adv., *newly, lately, recently*.
 nūsquām [ne-, not + ūsquām, *anywhere*], adv., *nowhere*.
 nymphā, -ae, f., *nymph*.

O

ob, prep. with acc., *on account of, for*; in compounds, *to, against*.
 obiciō, -icere, -iēcī, -iectus [ob + iaciō], *throw in the way or to*.
 ob-iūrgō, -iūrgāre, -iūrgāvī, -iūrgātus, *chide, scold, reproach*.
 ob-linō, -linere, -lēvī, -litus, *daub over, smear*.
 oblitus, -a, -um [part. of obliviscor], *forgetful, unmindful*.
 obliviscor, -līvīscī, -litus, *forget*.
 obscūrō, -scūrāre, -scūrāvī, -scūrātus [obscūrus], *darken, hide, conceal*.
 obscūrus, -a, -um, *dark*.
 obsecrō, -secrāre, -secrāvī, -secrātus, *beseech, entreat*.
 ob-serō, -serere, -sēvī, -situs, *sow, plant; cover, fill*.
 obsideō, -sidēre, -sēdī, -sessus [ob + sedeō], *beset, besiege*.
 ob-struō, -struere, -strūxī, -strūctus, *build against, block up*.
 ob-testor, -testārī, -testātus, *call to witness; beseech, implore*.
 obtineō, -tinēre, -tinuī, -tentus [ob + teneō], *hold*.
 obviam [ob + via], adv., *in the way, opposite, face to face*; obviam fierī, *to meet; obviam ire, to go to meet*.
 occāsiō, -ōnis [occidō, *fall*], f., *chance, opportunity*.
 occāsus, -ūs [occidō, *fall*], m., *setting*.

occidō, -cidere, -cīdī, -cīsus [ob + caedō, <i>cut</i>], <i>cut down, kill.</i>	opprimō, -primere, -pressī, -pressus [ob + premō], <i>press against, overpower, crush.</i>
occupō, -cupāre, -cupāvī, -cupātus [ob + capiō], <i>seize; fill.</i>	optimus, -a, -um, superl. of <i>bonus.</i>
occurrō, -currere, -currī, -cursus [ob + currō], <i>run against, meet.</i>	opus, operis, n., <i>work, task.</i>
Ōceanus, -ī, m., <i>Oceanus, the ocean.</i>	ōrāculum, -ī [ōrō], n., <i>oracle.</i>
oculus, -ī, m., <i>eye.</i>	ōrātiō, -ōnis [ōrō], f., <i>speech; ōrātiōnem habēre, to deliver an oration, speak.</i>
ōdī, ōdisse, used only in tenses of completed action with the force of tenses of incomplete action, <i>hate.</i>	orbis, -is, m., <i>circle; orbis terrae or terrārum, circle of the earth or lands, earth, world.</i>
odium, -ī [ōdī], n., <i>hatred.</i>	Orcus, -ī, m., <i>Orcus, under-world.</i>
odor, -ōris, m., <i>smell, odor.</i>	ōrdō, ōrdinis, m., <i>arrangement, order, rank; ex ōrdine, in order.</i>
Oechalia, -ae, f., <i>Oechalia.</i>	orior, -īrī, -tus, <i>arise, come forth, spring up; ortā lūce, at dawn.</i>
Oeneus, -ī, m., <i>Oeneus.</i>	ōrnō, -āre, -āvī, -ātus, <i>equip, adorn.</i>
Oeta, -ae, f., <i>Oeta.</i>	ōrō, -āre, -āvī, -ātus [ōs], <i>speak; beg, pray.</i>
offendō, -fendere, -fendī, -fēnsus, <i>offend.</i>	Orpheus, -ī, m., <i>Orpheus.</i>
offerō, offerre, obtulī, oblātus [ob + ferō], <i>bear to, proffer, offer.</i>	ōs, ōris, n., <i>mouth.</i>
officīna, -ae, f., <i>workshop, smithy.</i>	ostendō, -tendere, -tendī, -tentus [ob + tendō], <i>stretch out before, show, explain.</i>
officīum, -ī, n., <i>service; duty.</i>	ōstium, -ī [ōs], n., <i>mouth, doorway, door.</i>
ōlim, adv., <i>once upon a time, once, formerly, of old.</i>	ovis, -is, f., <i>sheep.</i>
Olympus, -ī, m., <i>Olympus.</i>	P
omittō, -mittere, -mīsī, -missus [ob + mittō], <i>let go, neglect, disregard, throw away, lose.</i>	pābulum, -ī [pāscō], n., <i>food, fodder.</i>
omnīnō [omnis], adv., <i>altogether, wholly, entirely.</i>	paene, adv., <i>almost, nearly.</i>
omnis, -e, <i>all, every.</i>	palaestra, -ae, f., <i>wrestling-place, gymnasium.</i>
onerō, -āre, -āvī, -ātus [onus, load], <i>load, burden.</i>	pālus, -ī, m., <i>stake.</i>
opera, -ae [opus], f., <i>effort, work, labor.</i>	palūs, -ūdis, f., <i>swamp, marsh.</i>
opīniō, -ōnis [opīnor, <i>think</i>], f., <i>opinion, expectation; reputation.</i>	parātus, -a, -um [part. of parō], <i>prepared, equipped, ready.</i>
oppidum, -ī, n., <i>town.</i>	pārēō, -ēre, -ūī, <i>obey.</i>
opportūnus, -a, -um, <i>suitable, seasonable, convenient, opportune.</i>	parō, -āre, -āvī, -ātus, <i>make ready, prepare.</i>
	pars, partis, f., <i>part, side, direction.</i>

parvus, -a, -um, *little, small.*
 pāscō, pāscere, pāvī, pāstus, *feed.*
 passus, -ūs [pandō, *stretch*], m., *pace; mīlia passum, see mīle.*
 pāstor, -tōris [pāscō], m., *shepherd.*
 patefaciō, -facere, -fēcī, -factus [pateō, *be open + faciō*], *throw or lay open, open.*
 pater, patris, m., *father.*
 patior, patī, *passus, bear, suffer, allow.*
 patria, -ae [pater], f., *fatherland, country.*
 paucī, -ae, -a, plur. adj., *few.*
 paulō [paulus, *little*], adv., *by a little, a little, somewhat.*
 paulum [paulus, *little*], adv., *a little, somewhat.*
 pavor, -ōris [paveō, *be terrified*], m., *terror, panic.*
 pectus, pectoris, n., *breast.*
 pecūnia, -ae [pecus], f., *money (the possession of cattle constituting wealth in early times).*
 pecus, pecoris, n., *herd, flock, cattle.*
 pecus, pecudis, f., *head of cattle, beast, sheep, goat.*
 Peliās, -ae, m., *Pelias.*
 pellis, -is, f., *hide, skin, pelt.*
 pellō, pellere, pepulī, pulsus, *drive, drive away, beat, rout.*
 pendō, pendere, pependī, pēnsus, *weigh out, pay.*
 Pēnelopē, -ēs, f., *Penelope.*
 per, prep. with acc., *through, by means of.*
 percipiō, -cipere, -cēpī, -ceptus [per + capiō], *feel.*
 percutiō, -cutere, -cussī, -cussus [per + quatīō], *strike through, strike.*
 per-dūcō, -dūcere, -dūxī, -ductus, *lead or bring through, lead, bring.*

peregrīnus, -ī, m., *stranger, foreigner.*
 perennis, -e [per + annus], *lasting throughout the year, perennial, perpetual.*
 per-eō, -ire, -iī, -itūrus, *pass away, perish.*
 per-ferō, -ferre, -tulī, -lātus, *bear through, bear, endure; weather.*
 perficiō, -ficere, -fēcī, -fectus [per + faciō], *do or make through, accomplish.*
 per-flō, -flāre, *blow through or over.*
 per-fodiō, -fodere, -fōdī, -fossus, *dig or pierce through, transfix.*
 perīculum, -ī, n., *danger, peril, risk.*
 per-lūstrō, -lūstrāre, -lūstrāvī, -lūstrātus, *look over, examine, survey.*
 per-maneō, -manēre, -mānsī, -mānsus, *remain.*
 perpetuus, -a, -um [per + petō], *continuous, perpetual; in perpetuum, for all time, forever.*
 per-rumpō, -rumpere, -rūpī, -ruptus, *break or burst through, break.*
 per-scrībō, -scrībere, -scrīpsī, scrīptus, *write through or in full, describe fully, recount.*
 per-sequor, -sequī, -secūtus, *follow up, pursue.*
 Perseus, -ī, m., *Perseus.*
 per-solvō, -solvere, -solvī, -solūtus, *pay completely, pay.*
 per-suādeō, -suādēre, -suāsī, -suāsus, *persuade, prevail upon, induce.*
 per-terreō, -terrēre, -terrūlī, -territus, *thoroughly frighten, terrify.*
 per-turbō, -turbāre, -turbāvī, -turbātus, *greatly disturb, distract, agitate, throw into confusion.*

per-veniō, -venīre, -vēnī, -ventus, <i>come through, come, arrive, reach.</i>	post, adv., <i>after, later; prep. with acc., after, behind.</i>
pēs, pedis, m., <i>foot.</i>	posteā [post], adv., <i>after this, afterwards.</i>
petō, -ere, -iī or -ii, -itus, <i>seek, ask; attack.</i>	posterus, -a, -um [post], <i>following, next.</i>
Phāsis, -idis, m., <i>Phasis.</i>	post-quam, conj., <i>later than, after, when.</i>
Phīneus, -ī, m., <i>Phineus.</i>	postrēmus, -a, -um [superl. of posterus], <i>last.</i>
Pholus, -ī, m., <i>Pholus.</i>	postrīdiē [posterus + diēs], adv., <i>the day after, the next day.</i>
Phrixus, -ī, m., <i>Phrixus.</i>	postulō, -āre, -āvī, -ātus, <i>ask, request, demand.</i>
pinguis, -e, <i>fat.</i>	potior, -īrī, -itus [potis, <i>able</i>], <i>become master of, get possession of.</i>
piscātor, -tōris [piscor, <i>fish</i>], m., <i>fisherman.</i>	prae-acūtus, -a, -um, <i>sharp at the end, pointed, sharp.</i>
plausus, -ūs [plaudō, <i>clap</i>], m., <i>applause.</i>	praebeō, -ēre, -uī, -itus [prae, before + habeō], <i>hold forth, supply, furnish, give; show, present, exhibit.</i>
plūrēs, -a [comp. of multus], plur. adj., <i>more, many, several.</i>	prae-caveō, -cavēre, -cāvī, -cautus, <i>beware beforehand, beware, be on one's guard.</i>
plūrimus, -a, -um, <i>superl. of multus.</i>	praecipiō, -cipere, -cēpī, -ceptus [prae, before + capiō], <i>take beforehand, anticipate; order, charge.</i>
Plūtō, -ōnis, m., <i>Pluto.</i>	praecipuē [praecipuus, <i>especial</i>], adv., <i>especially.</i>
pōculum, -ī [pōtō, <i>drink</i>], n., <i>cup.</i>	prae-clārus, -clāra, -clārum, <i>very bright; splendid, remarkable, famous.</i>
poena, -ae, f., <i>penalty, punishment.</i>	praeda, -ae, f., <i>booty, spoil, plunder.</i>
poēta, -ae, m., <i>poet.</i>	prae-dīcō, -dīcere, -dīxī, -dictus, <i>say beforehand, foretell, predict.</i>
pollicēor, -licērī, -licitus, <i>promise.</i>	praedor, -ārī, -ātus [praeda], <i>plunder.</i>
Polydectēs, -is, m., <i>Polydectes.</i>	praemium, -ī, n., <i>reward.</i>
Polyphēmus, -ī, m., <i>Polyphemus.</i>	praesēns, -sentis [part. of prae-sum], adj., <i>present, immediate, imminent.</i>
pōmum, -ī, n., <i>fruit, apple.</i>	praesentia, -ae [praesēns], f., <i>the present.</i>
pondus, ponderis [pendō], n., <i>weight.</i>	
pōnō, pōnere, posuī, <i>positus, place, put; pōnī with in and abl., to be placed in, rest or depend on.</i>	
pōns, pontis, m., <i>bridge.</i>	
porcus, -ī, m., <i>pig, hog, swine.</i>	
porta, -ae, f., <i>gate; door.</i>	
portus, -ūs, m., <i>harbor, haven, port.</i>	
pōscō, pōscere, popōscī, <i>ask, demand.</i>	
possideō, -sidēre, -sēdī, -sessus, <i>hold, possess.</i>	
possum, posse, potuī [potis, able + sum], <i>be able, have power, can.</i>	

praeses, praesidis, m., *protector*.
 praesidium, -ī [praeses], n., *protection; guard, escort*.
 praestāns, -stantis [part. of praestō], adj., *preëminent, remarkable*.
 prae-stō, -stāre, -stītī, -stitus, *stand in front; show*.
 prae-sum, -esse, -fūi, *be before, preside over, have charge of, command*.
 praeter [prae, before], prep. with acc., *before, past, by; besides, except*.
 praetereā [praeter], adv., *besides this, besides, moreover*.
 praeter-eō, -īre, -īi, -itus, *pass by*.
 precēs, -um, f. plur., *prayer, entreaty*.
 prehendō, -hendere, -hendī, -hēnsus, *seize*.
 premō, premere, pressī, pressus, *press, check, restrain*.
 pretium, -ī, n., *price, charge*.
 prīmō [prīmus], adv., *at first*.
 prīmum [prīmus], adv., *first, in the first place*.
 prīmus, -a, -um [superl. from prō], *first, foremost*.
 prīstinus, -a, -um [prius], *former*.
 prius [prior, former], adv., *before, first*.
 prius-quam, conj., *before than, sooner than, before*.
 prō, prep. with abl., *before, in front of; for, in behalf of; for, as; in return for, for*.
 procul, adv., *at or from a distance, far*.
 proelium, -ī, n., *battle, combat; proelium committere, to join battle*.
 profectiō, -ōnis [proficīscor], f., *departure, start*.
 proficīscor, -fīscī, -fectus [prō-

ficiō, *make progress], set out, depart, start, march*.
 prōgredī, -gredī, -gressus [prō + gradī], *go forward, advance*.
 prohibēō, -hibēre, -hibuī, -hibitus [prō + habeō], *hold back, prevent, hinder*.
 prōiciō; -icere, -iēcī, -iectus [prō + iaciō], *throw forth or down, cast away, throw*.
 prō-mittō, -mittere, -mīsī, -missus, *send or put forth, promise*.
 prōmō, prōmēre, prōmīpsi, prōmīptus [prō + emō], *take or bring out, produce*.
 prōmunturium, -ī, n., *headland, promontory*.
 properō, -āre, -āvī, -ātus, *hasten*
 prō-pōnō, -pōnere, -posuī, -positus, *put or set before, offer, propose; set forth, say*.
 propter, prep. with acc., *on account of, because of*.
 prōra, -ae, f., *prow, bow*.
 prō-sequor, -sequī, -secūtus, *follow forward, follow*.
 Prōserpina, -ae, f., *Proserpina, Proserpine*.
 prō-sternō, -sternere, -strāvī, -strātus, *strew or spread before, throw or knock down*.
 prō-sum, prōdesse, prōfūi, *be of advantage, profit, avail, assist*.
 prō-vehō, -vehere, -vexī, -vectus, *carry forward*.
 prō-vocō, -vocāre, -vocāvī, -vocātus, *call forth or out, challenge*.
 proximus, -a, -um [superl. from prope, near], *nearest, next*.
 prūdentia, -ae [prūdēns, prudent], f., *prudence*.
 puella, -ae [puer], f., *girl, maiden*.
 puer, puerī, m., *boy*.

pueritia, -ae [puer], f., *boyhood*.
 pūgna, -ae, f., *fighting, battle, combat*.
 pūgnō, -āre, -āvī, -ātus [pūgna], *fight*.
 pulcher, pulchra, pulchrum, *beautiful*.
 pulsō, -āre, -āvī, -ātus [freq. of pellō], *push or strike against, knock, knock at*.
 punctum, -ī [pungō, *prick*], n., *point, instant, moment*.
 pūrgō, -āre, -āvī, -ātus [pūrus, *clean + agō*], *make clean, clean, cleanse*.
 putō, -āre, -āvī, -ātus, *think*.
 Pȳthia, -ae, f., *Pythia*.

Q

quā [qui], adv., *in which place, where*.
 quaerō, quaerere, quaeſīvī, quaeſītus, *seek; ask, inquire*.
 quālis, -e, *of what sort? what kind of?*
 quam [quis and qui], adv., *how? as; than; with superl., as . . . as possible*.
 quam-quam, conj., *however much, although*.
 quantum [quantus], adv., *how much? how?*
 quantus, -a, -um, *how great or much?*
 quartus, -a, -um [quattuor], *fourth*.
 quasi [qui + sī], conj., *as if*.
 quattuor, indecl. adj., *four*.
 -que, enclitic conj., *and*.
 qui, quae, quod, rel. pron., *who, which*.
 qui, quae, quod, interrog. pron. adj., *what?*
 quīdam, quaedam, quoddam, indef. pron., *a certain, certain*.

quidem, adv., *in fact, indeed, certainly*; nē . . . quidem, not . . . even.
 quiēs, quiētis, f., *rest, repose*.
 quīn, conj., *so that . . . not, but that, but*.
 quīnquāgintā [quīnque, *five*], indecl. adj., *fifty*.
 quintus, -a, -um [quīnque, *five*], *fifth*.
 quis, quid, interrog. pron., *who? which? what?*
 quis, qua, quid, indef. pron., *any one, anybody, anything, some one, somebody, something*.
 quis-nam, quaenam, quidnam, interrog. pron., *who, which, or what, pray? who? which? what?*
 quis-quam, quicquam, indef. pron., *any one, anything*.
 quis-que, quaeque, quidque, indef. pron., *each*.
 quō [quis and qui], adv., *to what place? whither? to which place, whither; for which reason, wherefore, therefore; quō ūsque, till when? how long?*
 quod [qui], conj., *that, in that, because*.
 quoniam [cum + iam], conj., *since now, since*.
 quoque [qui + -que], adv., *also*.
 quotannīs [quot, *how many + annus*], adv., *every year, yearly, annually*.
 quotiēns [quot, *how many*], adv., *as often as*.

R

rāmus, -ī, m., *branch, bough*.
 rapiō, -ere, -uī, -tus, *seize, snatch*.
 ratiō, -ōnis [reor, *think*], f., *plan, means, method, manner*.
 recipiō, -cipere, -cēpī, -ceptus .

[re- + capiō], *take or get back, recover; sē recipere, to betake oneself, withdraw; to collect oneself, recover.*

re-creō, -creāre, -creāvī, -creātus, *make anew, renew, refresh.*

rēctus, -a, -um [part. of rēgō, *direct*], *direct, straight.*

re-cumbō, -cumbere, -cubuī, *lie back or down.*

recuperō, -āre, -āvī, -ātus, *recover.*

recūsō, -cūsāre, -cūsāvī, -cūsātus [re- + *causa*], *give a reason against, refuse.*

reddō, -dere, -dīdī, -dītus [re- + dō], *give back, return, restore; render.*

redeō, -īre, -īī, -ītus [re- + eō], *go back, return.*

redintegrō, -integrāre, -integrāvī, -integrātus [re- + integrō, *make whole*], *make whole again, renew.*

reditus, -ūs [redeō], m., *return.*

re-dūcō, -dūcere, -dūxī, -ductus, *lead or bring back; restore.*

re-ferō, *referre, rettulī, relātus, bring or carry back, return; pedem referre, to draw back, retire, retreat; grātiam referre, see grātia.*

reficiō, -ficere, -fēcī, -fectus [re- + faciō], *make anew, renew, repair.*

re-fugiō, -fugere, -fūgī, *flee back, run away, retreat.*

re-fulgeō, -fulgēre, -fulsī, *flash back, shine.*

rēgia, -ae [rēgius, *royal*], f., *palace.*

rēgīna, -ae [rēx], f., *queen.*

regiō, -ōnis [regō, *direct*], f., *direction; country, region.*

rēgnō, -āre, -āvī, -ātus [rēgnum], *reign, rule.*

rēgnum, -ī [rēx], n., *royal power, rule, throne; kingdom, realm.*

regredior, -gredī, -gressus [re- + gradior], *go back, return.*

re-linquō, -linquere, -līquī, -lictus, *leave behind, leave.*

reliquus, -a, -um [relinquō], *left, the remaining, the other, the rest of.*

remedium, -ī [re- + medeōr, *heal*], n., *remedy.*

rēmigō, -āre [rēmex, *rower*], *row.*

re-moveō, -movēre, . -mōvī, -mōtus, *move back, remove.*

rēmus, -ī, m., *oar.*

re-nūntiō, -nūntiāre, -nūntiāvī, -nūntiātus, *bring back word, report, announce.*

re-pellō, *repellere, reppulī, re-pulsus, drive back or away, repulse, repel.*

re-periō, *reperi, repperī, reper-tus, find, discover*

repertor, -ōris [reperiō], m., *dis-coverer, inventor.*

re-pleō, -plēre, -plēvī, -plētus, *fill again or up, fill.*

re-pōnō, -pōnere, -posūī, -positus, *put or set back; store up or away.*

re-portō, -portāre, -portāvī, -portātus, *carry or bring back.*

re-pūgnō, -pūgnāre, -pūgnāvī, -pūgnātus, *fight against, strug-gle, resist.*

rēs, reī, f., *thing, matter, affair, circumstance, situation; rē vērā, in truth, in fact, really.*

re-sistō, -sistere, -stītī, *stand back, resist.*

re-spīrō, -spīrāre, -spīrāvī, -spīrātus, *breathe back or out, breathe.*

re-spondeō, -spondēre, -spondī, -spōnsus, *reply, answer.*

respōnsūm, -ī [part. of respon-

deō], n., *reply, answer, response.*
 restituō, -stituere, -stituī, -stitūtus [re- + statuō], *set up again, put back, restore.*
 retineō, -tinēre, -tinuī, -tentus [re- + teneō], *hold or keep back, keep, restrain; hold fast.*
 revertor, -vertī, -versus, perf. act. -vertī [re- + vertō], *turn back, return.*
 rēx, rēgis [regō, *direct*], m., *king.*
 Rhadamanthus, -ī, m., *Rhadamanthus.*
 rīdeō, rīdēre, rīsī, rīsus, *laugh.*
 rīpa, -ae, f., *bank.*
 rīte [rītus, *rite*], adv., *duly, fitly.*
 rōbur, rōboris, n., *oak.*
 rogō, -āre, -āvī, -ātus, *ask.*
 rogus, -ī, m., *funeral pile, pyre.*
 Rōma, -ae, f., *Rome.*
 rōstrum, -ī [rōdō, *gnaw*], n., *beak.*
 ruō, -ere, -ī, -itūrus, *rush.*
 rūpēs, -is, f., *rock, cliff; reef.*
 rūrsus [*for* reversus, part. of revertor], adv., *again.*

S

saccus, -ī, m., *bag, sack.*
 sacerdōs, -dōtis [sacer, *holy* + dō], m. and f., *priest, priestess.*
 sacrificium, -ī [sacrificō], n., *sacrifice.*
 sacrificō, -āre, -āvī, -ātus [sacer, *holy* + faciō], *sacrifice.*
 saepe, adv., *often, frequently.*
 saevus, -a, -um, *fierce, savage.*
 sagitta, -ae, f., *arrow.*
 sāl, salis, m., *salt.*
 Salmydēssus, -ī, m., *Salmydessus.*
 salsus, -a, -um [sāl], *salted, salt.*
 salūs, salūtis [salvus, *safe*], f., *safety, deliverance, escape.*
 sānctus, -a, -um [part. of sanciō, *make sacred*], *consecrated, sacred.*

sanguis, sanguinis, m., *blood.*
 sānitās, -tātis [sānus, *sound*], f., *soundness; right reason, sanity.*
 satis, adv., *enough, sufficiently.*
 saxum, -ī, n., *rock, stone.*
 scapha, -ae, f., *boat, skiff.*
 scelus, sceleris, n., *wickedness, crime.*
 scientia, -ae [sciō], f., *knowledge, skill.*
 sciō, -īre, -īvī, -ītus, *know.*
 scribō, scribere, scripsī, scriptus, *write.*
 scūtum, -ī, n., *shield.*
 sē-cēdō, -cēdere, -cessī, -cessus, *go apart, withdraw.*
 secundus, -a, -um [sequor], *following, favorable.*
 sed, conj., *but.*
 sedeō, sedēre, sēdī, sessus, *sit.*
 sēdēs, -is [sedeō], f., *seat, abode.*
 sēmentis, -is [sēmen, *seed*], f., *seeding, sowing.*
 semper, adv., *always.*
 senex, senis, m., *old man.*
 sententia, -ae [sentiō], f., *opinion; purpose.*
 sentiō, sentire, sēnsī, sēnsus, *perceive, feel.*
 sepeliō, sepelīre, sepelīvī, sepultus, *bury.*
 septimus, -a, -um [septem, *seven*], *seventh.*
 sepultūra, -ae [sepeliō], f., *burial.*
 sequor, sequī, secūtus, *follow.*
 Seriphos, -ī, f., *Scriphos.*
 sermō, -ōnis [serō, *interweave*], m., *conversation, talk, speech.*
 serō, serere, sēvī, satus, *sow, plant.*
 serpēns, -entis [part. of serpō, *crawl*], f., *serpent.*
 serviō, -īre, -īvī, -ītus [servus], *be subject to, serve.*
 servitūs, -tūtis [servus], f., *slavery, servitude.*

servō, -āre, -āvī, -ātus, save, preserve.	speciēs, -ēī [speciō, look], f., sight, appearance, shape.
servus, -ī, m., slave, servant.	spectātor, -ōris [spectō], m., looker-on, spectator.
sī, conj., if.	spectō, -āre, -āvī, -ātus [freq. of speciō, look], look at or on.
sīc, adv., so, thus.	speculum, -ī [speciō, look], n., looking-glass, mirror.
Sicilia, -ae, f., Sicily.	spēlunca, -ae, f., cave, cavern.
sīgnūm, -ī, n., sign, signal.	spernō, spernere, sprēvī, sprētus, despise, scorn.
silva, -ae, f., wood, forest.	spērō, -āre, -āvī, -ātus [spēs], hope.
simul, adv., at the same time; simul atque or ac, as soon as.	spēs, speī, f., hope.
sine, prep. with abl., without.	sponte, f. abl. sing., modified by
sinister, -tra, -trum, left.	meā, tuā, suā, of one's own accord, voluntarily.
sinistra, -ae [sinister], f., left hand (manus understood).	squālor, -ōris [squāleō, be dirty], m., dirt, filth.
sinus, -ūs, m., bosom, lap.	stabulum, -ī [stō], n., standing-place, stall, stable, inclosure.
situs, -a, -um [part. of sinō], placed, situated.	statim [stō], adv., on the spot, forthwith, at once, immediately.
sī-ve or seu, conj., or if; sīve . . . sīve, whether . . . or.	statuō, statuere, statuī, statūtus [stō], cause to stand; decide, resolve.
socius, -ī [sequor], m., companion, comrade, ally.	stīpendium, -ī, n., tax, tribute.
sōl, sōlis, m., sun.	stō, stāre, stetī, status, stand.
solum, -ī [sedeō], n., seat, throne.	stringō, stringere, strinxī, stric-tus, draw, unsheathe.
sollicitūdō, -tūdīnis [sollicitus], f., anxiety, care, apprehension.	studeō, -ēre, -uī, be eager, give attention, apply oneself.
sollicitus, -a, -um, troubled, anxious.	studiōsus, -a, -um [studium], eager, diligent, studious.
sōlus, -a, -um, alone.	studium, -ī [studeō], n., eagerness, zeal; study, pursuit.
solvō, solvere, solvī, solūtus, loosen, unbind, release; pay; with or without nāvem, cast off, set sail, put to sea.	stupeō, -ēre, -uī, be stunned, astounded, or amazed.
sōmnus, -ī, m., sleep, drowsiness.	Stymphālus, -ī, m., Stymphalus.
sonitus, -ūs [sonō, sound], m. sound, noise.	Stymphālis, -idis [Stymphālus], adj., of Stymphalus, Stymphalian.
sonōrus, -a, -um [sonō, sound], sounding, loud, noisy.	Styx, Stygis, f., Styx.
soror, -ōris, f., sister.	suāvis, -e, sweet, pleasant.
sors, sortis, f., lot.	sub, prep. with acc. and abl., under; sub vesperum, towards evening.
sortior, -īrī, -ītus [sors], cast or draw lots.	
spargō, spargere, sparsī, sparsus, scatter, sprinkle.	
spatium, -ī, n., space, interval; space of time, time.	

sub-dō, -dere, -didī, -ditus, <i>put under, apply.</i>	super-sum, -esse, -fui, <i>be over or left, remain.</i>
sub-dūcō, -dūcere, -dūxi, -ductus, <i>draw up, beach.</i>	supplicium, -i [supplex, kneeling], n., <i>punishment, torture.</i>
sub-eō, -ire, -iī, -itus, <i>go under; undergo, submit to, sustain, bear, endure.</i>	suppōnō, -pōnere, -posui, -positus [sub + pōnō], <i>place or put under.</i>
subiciō, -icere, -iēcī, -iectus [sub + iaciō], <i>throw or place under.</i>	suprā [superus, <i>upper</i>], adv. and prep. with acc., <i>above, before.</i>
subitō [subitus, <i>unexpected</i>], adv., <i>unexpectedly, suddenly.</i>	suprēmus, -a, -um [superl. of superus, <i>upper</i>], <i>highest, last.</i>
sub-levō, -levāre, -levāvī, -levātus, <i>lift from beneath, lift, raise.</i>	suscipiō, -cipere, -cēpī, -ceptus [sub + capiō], <i>undertake.</i>
sub-mergō, -mergere, -mersī, -mersus, <i>plunge under, sink, overwhelm.</i>	suspendō, -pendere, -pendī, -pēnsus [sub + pendō], <i>hang up, hang.</i>
subsidiū, -i [sub + sedeō], n., <i>reserve, reinforcement, support, help.</i>	suspīcio, -ōnis [suspiciō, <i>look askance at</i>], f., <i>suspicion.</i>
succēdō, -cēdere, -cessī, -cessus [sub + cēdō], <i>go or come under, follow after, succeed.</i>	suspīcor, -spicārī, -spicātus [suspiciō, <i>look askance at</i>], <i>suspect.</i>
succendō, -cēdere, -cēdī, -cēnsus, <i>kindle beneath, set on fire.</i>	sustineō, -tinēre, -tinuī, -tentus [sub + teneō], <i>hold or bear up, sustain, withstand.</i>
succīdō, -cīdere, -cīdī, -cīsus [sub + caedō], <i>cut below or down.</i>	suus, -a, -um [sui], <i>his, her, its, or their own; his, her, its, their.</i>
sūcus, -i, m., <i>juice.</i>	Symplēgadēs, -um, f. plur., <i>the Symplegades.</i>
sui, sibi, sē or sēsē, <i>reflexive pron., himself, herself, itself, themselves.</i>	T
sum, esse, fuī, futūrus, <i>be.</i>	taceō, -ēre, -uī, -itus, <i>be silent.</i>
summus, -a, -um [superl. of superus, <i>upper</i>], <i>uppermost, highest, greatest.</i>	tacitus, -a, -um [part. of taceō], <i>silent.</i>
sūmō, sūmēre, sūmpsī, sūmptus [sub + emō], <i>take under or up, take; poenam sūmēre, to exact or inflict punishment.</i>	Taenarus, -i, m., <i>Taenarus.</i>
superior, -ius [comp. of superus, <i>upper</i>], adj., <i>higher; former, previous, preceding.</i>	tālāria, -ium [tālus, <i>ankle</i>], n. plur., <i>winged shoes.</i>
superō, -āre, -āvī, -ātus [superus, <i>upper</i>], <i>overcome, defeat, conquer.</i>	tālis, -e, <i>such.</i>
	tām, adv., <i>so.</i>
	tāmen, adv., <i>however, yet, nevertheless.</i>
	tāndem, adv., <i>at length or last, finally.</i>
	tāngō, tangere, tetigī, tāctus, <i>touch.</i>
	tāntum [tantus], adv., <i>so much or far, only.</i>

tantus, -a, -um, so great or much.
 Tartarus, -ī, m., Tartarus.
 taurus, -ī, m., bull.
 tegō, tegere, tēxī, tēctus, cover.
 tēlum, -ī, n., missile, spear, weapon.
 temerē, adv., rashly.
 tempestās, -tātis [tempus], f., weather; storm, tempest.
 templum, -ī, n., sanctuary, temple.
 temptō, -āre, -āvī, -ātus, try, attempt.
 tempus, temporis, n., time, season.
 teneō, -ēre, -uī, -tus, hold, keep; hold back, restrain, stop.
 tenuis, -e, thin.
 tergum, -ī, n., back.
 terra, -ae, f., land, earth.
 terreō, -ēre, -uī, -itus, frighten, terrify.
 terribilis, -e [terreō], dreadful, terrible.
 terror, -ōris [terreō], m., terror, fright.
 tertium [tertius], adv., the or a third time.
 tertius, -a, -um [trēs], third.
 texō, -ere, -uī, -tus, weave.
 Thēbae, -ārum, f. plur., Thebes.
 Thēbānī, -ōrum [Thēbae], m. plur., Thebans.
 Thermōdōn, -ontis, m., Thermodon.
 Thēseus, -ī, m., Theseus.
 Thessalia, -ae, f., Thessaly.
 Thrācia, -ae, f., Thrace.
 Tiberis, -is, m., Tiber.
 timeō, -ēre, -uī, fear.
 timor, -ōris [timeō], n., fear.
 tingō, tingere, tinxī, tinctus, wet, soak, dye.
 Tīryns, Tīrynthīs, f., Tiryns.
 tollō, tollere, sustulī, sublātus, lift, raise; take away, remove; ancorās tollere, to weigh anchor.

torqueō, torquēre, torsī, tortus, turn.
 tōtus, -a, -um, all the, the whole or entire.
 trāctō, -āre, -āvī, -ātus [freq. of trahō], handle, touch, feel.
 trādō, -dere, -dīdī, -dītus [trāns + dō], give across, over, or up. deliver; hand down, relate, report.
 trādūcō, -dūcere, -dūxī, -ductus [trāns + dūcō], lead across.
 trahō, trahere, trāxī, trāctus, draw, drag.
 trāiciō, -icere, -iēcī, -iectus [trāns + iaciō], throw across, strike through, pierce.
 trāiectus, -ūs [trāiciō], m., crossing over, passage.
 trānō, -nāre, -nāvī [trāns + nō, swim], swim across or over.
 tranquillitās, -tātis [tranquillus], f., calm.
 tranquillus, -a, -um, calm.
 trāns, prep. with acc., across, over.
 trāns-eō, -īre, -īī, -itus, go across or over, cross.
 trāns-fīgō, -fīgere, -fīxī, -fīxus, thrust or pierce through, transfix.
 trāns-portō, -portāre, -portāvī, -portātus, carry across or over, transport.
 trāns-vehō, -vehere, -vēxī, -vectus, carry across or over.
 trēs, tria, plur. adj., three.
 tribūtum, -ī [part. of tribuō, contribute], n., contribution, tribute.
 trīstitia, -ae [trīstis, sad], f., sadness.
 Trōia, -ae, f., Troy.
 Trōiānī, -ōrum [Trōia], m. plur., Trojans.
 tū, tuī, pers. pron., thou, you.

tum, *adv.*, *then, at that time.*
 turbō, *-āre, -āvī, -ātus* [turba, *confusion*], *confuse, throw into disorder, disturb, trouble.*
 turbō, *turbinis* [turbō], *m., whirlwind, hurricane.*
 turpis, *-e, disgraceful.*
 tūtus, *-a, -um* [*part. of tueor, watch over*], *safe.*
 tuus, *-a, -um* [tū], *thy, thine, your.*

U

ubi, *adv., where; conj., when.*
 ulciscor, *ulcisci, ultus, avenge.*
 ullus, *-a, -um, any.*
 ultiōr, *-ius* [*comp. from ultiā, beyond*], *adj., farther.*
 Ulixēs, *-is, m., Ulysses.*
 umbra, *-ae, f., shadow, shade.*
 umerus, *-ī, m., shoulder.*
 umquam, *adv., ever.*
 unda, *-ae, f., wave.*
 unde, *adv., whence.*
 undecimus, *-a, -um* [*undecim, eleven*], *eleventh.*
 undique [*unde + -que*], *adv., from or on all sides.*
 ungō, *ungere, unxi, unctus, smear, anoint.*
 unguentum, *-ī* [ungō], *n., ointment.*
 universus, *-a, -um* [*ūnus + vertō*], *all together, whole, entire, all.*
 unus, *-a, -um, one; only, alone.*
 urbs, *urbis, f., city.*
 ūrō, *ūrere, ūssi, ūstus, burn.*
 ūsque, *adv., all the time; ūsque ad, as far as, until; quō ūsque, see quō.*
 ūsus, *-ūs* [ūtor], *m., use; experience.*
 ut, *conj., as; when; that; ita ut, as.*
 uter, *utra, utrum, which? of two.*
 ūter, *ūtris, m., skin, wine-skin.*

uter-que, *utraque, utrumque, each, either, both.*
 ūtor, *ūtī, ūsus, use.*
 utrimque [*uterque*], *adv., on either side or both sides.*
 uxor, *-ōris, f., wife.*

V

vacuus, *-a, -um* [vacō, *be empty*], *empty.*
 valeō, *-ēre, -ūī, -itūrus, be strong or effectual, have effect, prevail.*
 validus, *-a, -um* [valeō], *strong.*
 vallis, *-is, f., valley.*
 varius, *-a, -um, various.*
 vās, *vāsis, n., plur. vāsa, -ōrum, vessel.*
 vāsto, *-āre, -āvī, -ātus* [vāstus], *lay waste.*
 vāstus, *-a, -um, waste, huge, enormous, vast.*
 vehementer [*vehemēns, violent*], *adv., violently, vehemently; earnestly; exceedingly, greatly.*
 vehō, *vehere, vexī, vectus, carry.*
 vellus, *velleris, n., fleece.*
 vēlō, *-āre, -āvī, -ātus* [vēlum, *veil*], *veil, cover.*
 vel-ut, *even or just as, as.*
 vēnatiō, *-ōnis* [vēnor, *hunt*], *f., hunting.*
 venēnum, *-ī, n., poison.*
 veniō, *venire, vēnī, ventus, come.*
 venter, *ventris, m., belly.*
 ventus, *-ī, m., wind.*
 verbum, *-ī, n., word.*
 vereor, *-ērī, -itus, fear.*
 vērō [*vērus*], *adv., in truth, indeed; however.*
 versor, *-ārī, -ātus* [*freq. of vertō*], *keep turning, be busy or employed, be.*
 vertō, *vertere, vertī, versus, turn.*
 vērus, *-a, -um, true; rē vērā, in truth, in fact.*

vēscor, -ī, <i>feed on, eat.</i>	vīs, vīs, f., <i>violence, force; virtue, potency, efficacy; plur. vīrēs, -īum, strength; omnibus vīribus, with all one's strength, with might and main.</i>
vesper, vesperi, m., <i>evening.</i>	vīsus, -ūs [videō], m., <i>sight.</i>
vester, -tra, -trum [vōs], <i>your.</i>	vīta, -ae [vīvō], f., <i>life.</i>
vestīgium, -ī [vestīgō, <i>track</i>], n., <i>track, foot-print.</i>	vītō, -āre, -āvī, -ātus, <i>avoid, escape.</i>
vestis, -is, f., <i>clothing, dress, robe.</i>	vīvō, vīvere, vīxī, vīctus, <i>live.</i>
vestitus, -ūs [vestiō, <i>clothe</i>], m., <i>clothing.</i>	vīvus, -a, -um [vīvō], <i>alive, living.</i>
via, -ae, f., <i>road, way.</i>	vix, adv., <i>with difficulty, scarcely, hardly, barely.</i>
viātor, -tōris [via], m., <i>wayfarer, traveler.</i>	vocō, -āre, -āvī, -ātus [vōx], <i>call, summon.</i>
victima, -ae [vincō, <i>overcome</i>], f., <i>victim.</i>	Volcānus, -ī, m., <i>Vulcan.</i>
victōria, -ae [vincō, <i>overcome</i>], f., <i>victory.</i>	volō, -āre, -āvī, -ātūrus, <i>fly.</i>
vīctus, -ūs [vīvō], m., <i>sustenance, food.</i>	volō, velle, voluī, <i>wish.</i>
vīcus, -ī, m., <i>village.</i>	volucris, -is [volō], f., <i>bird.</i>
videō, vidēre, vīdī, vīsus, <i>see; pass., seem.</i>	voluntās, -tātis [volō], f., <i>wish, will.</i>
vigilia, -ae [vigil, <i>awake</i>], f., <i>watch.</i>	voluptās, -tātis [volō], f., <i>pleasure.</i>
vīgintī, indecl. adj., <i>twenty.</i>	vōs, plur. of tū.
villa, -ae, f., <i>country-house, villa.</i>	vorō, -āre, -āvī, -ātus, <i>swallow whole, devour.</i>
vīmen, -minis, n., <i>osier.</i>	vōx, vōcis, f., <i>voice; word.</i>
vinciō, vincīre, vīnxī, vīnctus, <i>bind.</i>	vulnerō, -āre, -āvī, -ātus [vulnus], <i>wound.</i>
vīnculum, -ī [vinciō], n., <i>bond, chain.</i>	vulnus, vulneris, n., <i>wound.</i>
vīnum, -ī, n., <i>wine.</i>	Z
vir, virī, m., <i>man.</i>	Zephyrus, -ī, m., <i>Zephyrus, the west wind.</i>
virgō, virginis, f., <i>maiden.</i>	Zētēs, -ae, m., <i>Zetes.</i>
virtūs, -tūtis [vir], f., <i>manliness, courage, bravery.</i>	

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